

Deo

Amicus

Amor

Innocentia

Prudentia

Constantia

Fortitudo

Resoluce
Digne Morali Politicall
Owin Felltham
Hon. ser. lio.
Et sic ego Commodius, quam tu
inreclare Senator
millibus atqz alio viuo.

LONDON
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LEX.

EVANG.

FINES.





TO
THE MOST
VERTVOVS,
DISCREET, AND
Noble; the Lady DOROTHY CRANE, *daughter*
to the right Honorable,
and Religious, the
Lord HOBART.

MADAME,



F euer Reso-
lutions were
needfull, I
thinke they
A 2 be

The Epistle

be in this Age of loose-
nesse; wherein, 'twere
some unhappinesse to
bee good, did not the
Consciousnesse of her
owne worth, set vertue
firme, against all dis-
heartnings. This makes
her of so specious a glo-
rie, that though shee
need not the applause
of any, to adde to her
happinesse; yet she at-
tracts the hearts of
all that know her, to
Loue, Seruice, Admira-
tion.

Dedicatorie.

ration. That I haue sacrificed this offertory of my thoughts to your Ladyship, this is reason inough ; if not , your Loue to my dearest friend , may second it. To apparell any more in these paper vestments, I should multiply impertinents ; and perhaps displease. For I haue euer found face-commendation to dye Wisedomes cheeke of a blush-colour. Discreet

A 3 Nature

The Epistle

Nature is alway modest, and deseruing best, loues least to heare on't.

This onely I will truely adde: that I know not the thing of that value, should make me shrine vp a worke of this nature, to any, in whom I could obserue, the possibility of a faile in Vertue. Such a Dedication were to put Vertue to a Stepdame, that would not nurse, but stifle her. With your Goodnesse, I
am

Dedicatorie.

am sure, shee shall finde
the tenderneſſe of a ma-
ternall loue. And if in
theſe weake extracti-
ons, your Iudicious eye
light you to ought, in-
creasing that affection
(all by-ſpecſts put a-
way) my next Petition
will bee : that it may
pleaſe you to command

Your immutable ſervant,

OW. FELTHAM.

10th Nov.

at the school

at the school

at the school

at the school

at the school

at the school

at the school

at the school

at the school

at the school

at the school

at the school

at the school

at the school

at the school



TO THE PERVERSE.

TO beginne with
Apologies, and
intreate a kinde
Censure, were to dispa-
rage the Worke, and
begge partialitie : : e-
quall with Ostentation I
ranke them both. If thou
As bee'st

To the Peruser.

bee'st wise, pleasing words
cannot blinde thy iudge-
ment from discerning er-
rors, where soeuer they ap-
peare. If thou bee'st foo-
lish, they can neither blāch
thy folly, nor make thee
thinke better, than thy in-
discretion leades thee to.
Requests from others,
may sway our words, or a-
ctions; but our mindes
will haue their owne free
thoughts, as they appre-
hend the thing. Internall
iudgement is not easily
per-

To the Peruler.

peruerted. In what thou
shalt heere meete with, vse
the freedome of thy natiue
opinion : Et Lectorem,
et Correctorem liberum
volui. I shall euer pro-
fesse my selfe his debtor,
that greets me with repre-
hensions of Loue. The
noblest part of a friend, is
an honest boldnesse in the
noting ^{fyi} of errors. He that
tells me ^a fault, ayming at
my good ; I must thinke
him wise and faithfull :
wise, in spyng that which

To the Peruser.

*I see not : faithfull, in a
plaine admonishment, not
tainted with flattery. That
I haue made it publique, I
pleade not the importuni-
tie of friends : that were
to play at Hazard for
folly, if it prooue not. I
writ it without encourage-
ment from another ; and
as I writ it , I send it a-
broade. Rare, I know it
is not : Honest, I am sure
it is : Though thou findest
not to admire, thou maist
to like. What I aime at in
it,*

To the Peruser.

it, I confesse, hath most respect to my selfe; That I might out of my owne Schoole take a lesson, should serue mee for my whole Pilgrimage: and if I should wander from these rests, that my owne Items might set me in heauens direct way againe. We doe not so readily run into crimes, that from our owne mouth haue had sentence of Condemnation. Yet, as no Phisician can be so abstemious, as to follow
strictly

To the Peruser.

strictly all his owne prescriptions: So I thinke there is no Christian so much his minds master, as to keepe precisely all his resolutions. They may better shewe what hee would be, then what he is. Nature hath too slow a foote, to follow Religion close at the heele. Who can expect, our dull flesh should wing it with the flights of the soule? He is not a good man that liues perfect; but hee that liues as well as he can,

To the Peruser.

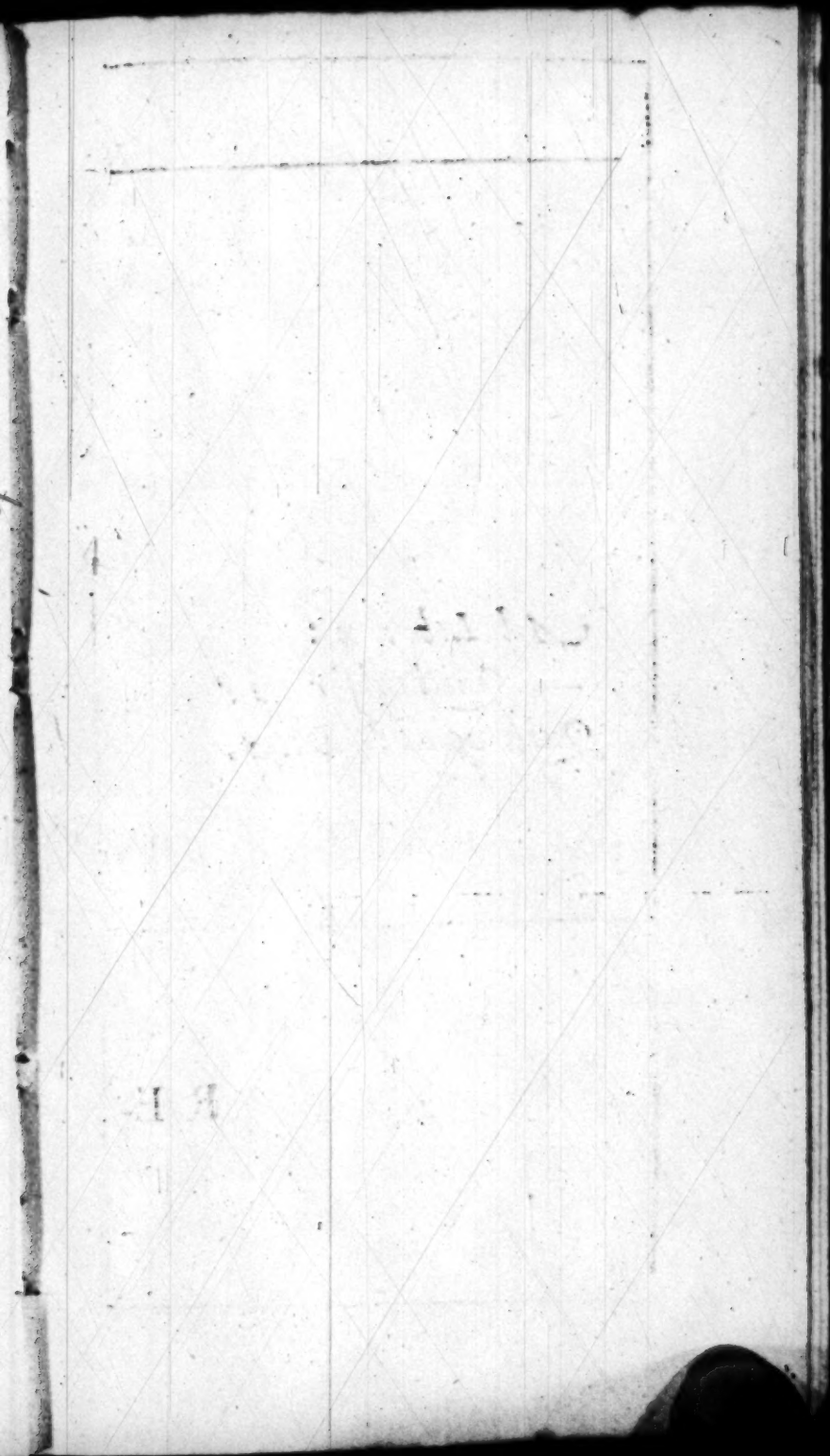
can, and as humane
fraileties will let him.
He that thus farre striues
not, neuer began to bee
vertuous; nor knowes he
those transcending ioyes,
that continually feast in
the noble-minded man. All
the externall pleasures
that mortality is capable
of, can neuer enkindle a
flame, that shall so brauely
warm: the soule, as the
loue of vertue, & the cer-
taine knowledge of the
rule we haue ouer our own
wild

To the Peruser.

wild passions. That I might
curbe those, I haue writ
these: and if in them, thou
find'st a line may mend
thee; I shall thinke I
haue diuulg'd it to pur-
pose. Reade all, and vse
thy mindes libertie; how
thy suffrage falls, I weigh
not: For it was not writ
so much to please others,
as to profit my selfe.

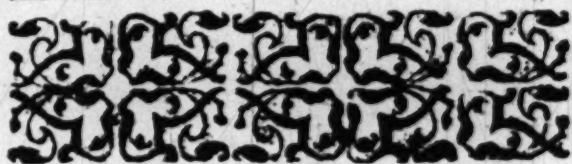
Farewell.

Ad.



Ad Librum :
— *Quid miser egi ?*
Quid volui ? Dices.

R E-



RESOLVES:
DIVINE,
 MORALL, PO-
 LITICALL.

I.



DIE bookes
 are nothing
 else, but cor-
 rupted tales
 in Inke and
 Paper : or indeed Vice sent
 abroad with a Licence :
 which makes him that
 reades

reades them , conscious of
a double iniurie : they be-
ing in effect, like that besti-
all sinne of brutish Adulter-
rie. For if one reades , two
are catched : hee that an-
gles in these waters, is sure
to strike the *Torpedo*, that in
stead of beeing his food,
confounds him. Besides the
time il spent in them, a two-
fold reason shall make me
refraine : both in regard of
my loue to my owne soule,
& pitie vnto his that made
them. For if I be corrupted
by them, the Comprisor of
them is mediately a cause
of my ill : and at the day of
Reckoning (though now
dead)

dead) must giue an accoūt
for't, because I am corrup-
ted by his bad example
which hee leaues behinde
him ; So I become guilty
by receiuing, and hee by
thus conuaying this lewd-
nesse vnto me : Hee is the
thiefe, I the recieuer; and
what difference makes our
Law betwixt them? If one
be cut off, the other dyes;
both I am sure perish alike.
I will write none, lest I hurt
them that come after me. I
will reade none, lest I aug-
ment his mulct that is gone
before me : neither write,
nor read, lest I proue a foe
to my selfe. A lame hand
is

is better then a lewde pen :
while I liue , I sinne too
much; let me not continue
longer in wickednesse, then
life. If I write ought, it shall
be both on a good subiect,
and from a deliberated
pen : for a foolish sentence
drop't vpon paper, sets folly
on a Hill, and is a monu-
ment, to make infamie eter-
nall.

II.

The humble man is the
surest Peace-maker : of all
morall vertues, Humility is
the most beautifull; shee
both shunnes Honor, and
is the way to it : she rockes
De-

Debate asleepe, and keepes
peace waking, nay, doth
foster, doth cherrish her :
which is well expressed in
a pretty story of two goats,
that met at once, on a very
narrow Bridge, vnder
which there glided a deepe,
and violent streame : being
both met, the straitnesse
gaue deniall to their Iour-
ney ; get backe they could
not, the planke was too nar-
row, for their returning
turne : stand still they
might, but that could nei-
ther bee continuall, nor to
purpose : and to fight for
the way in so perillous a
place, was either to put a
wilfull

wilfull period to their liues,
or extremely hazard them.
That they may therefore
both passe in safety, the one
lyes down, & th' other goes
ouer him : so while their
passage is quiet, their liues
are secure, from death, from
danger. I haue euer thought
it idle to continue in strife;
if I get the victory, it satisfi-
es my minde, but then, shal
I haue his malice too, which
may endamage me more :
so my gaine will bee lesse
then my hindrance : If I be
ouercome vnwillingly, thē
is the disgrace mine, and
the losse : and though I
haue not his malice, yet
shall

shall I not want his scorne.
I will (in things not weighty) submit freely : The purest gold is most ductible : tis commonly a good blade that bends well. If I expect disadvantage, or misdoubt the Conquest, I thinke it good wisdom, to giue in soonest; so shall it be more honor to doe that willingly, which with stiffnesse I cannot but hazard vpon compulsion. I had rather be accounted too much humble, then esteemed a little proud : the Reede is better that bends, and is whole; then the strong Oake, that not bending,
B breakes:

breakes: If I must haue one, giue me an inconuenience, not a mischiefe: the lightest burthen, is the easiest borne.

III.

To make a perfect man, there is requisite both Religion & Nature. Nature alone we know too loose: religion alone will seeme too hard; some for Religion haue I knowne formall, strict; yet haue so wanted the pleasing parts of a good nature, as they haue beene feared, but not loued: for being of a fiery spirit, euen slender occasions haue made

made way to the divulging of their own imperfections: either by too seuerer a reprehension, or else by too soone sodaine Contempt: both which make much for the harbouring of hate against themselves, by making them esteemed either rash Censurers, or angry proud ones: and wee all know, that as Iudgement is neuer shot suddenly but from a fooles bow; so blind Choller broke into expression, is the true marke of an intemperate minde; others there yet rest, whom it tickles much to chatter of their own merits, and they

cannot lay an egge, but they must cackle, or like the boasting PHARISEE, trumpet out the report of their owne praises: if not out of an affected singularity, and an ouerweening opinion of their owne excellence; yet for lacke of an humble and discret nature, that should cause their obseruation bee busied at home. And this is that makes the world disdaine, contemne them: selfe commendation is an arrow with too many feathers: which, we leuelling at the marke, is taken with the wind, and carryed quite from
from

from it. Some againe for nature, I haue found rarely qualified : ennobled with such a mild affability, such a generous spirit, and such sweetnesse of disposition, and demeanour, that their humble & courteous carriage haue preuailed much in the affection of those with whom they haue had commerce : yet because they haue wanted Religion (that like a good subiect should make an elaborate worke rare) they haue, onely in a superficiall applause, wonne the approbation of the vnsteady multitude: who loue them more for suffering

their rudenesse, then for any noble worth, that's obui-
ous to their vndiscerning
Iudgements. But in all this
they haue got no reue-
rence, no respect at all. Thus
Religion without Nature
(in men meerely naturall)
begets a certaine forme of
awfull regard : but to them
'tis like a tyrannical Prince,
whom the people obey
more for feare of an austere
rebuke, then for any true
affection, they beare to his
person. Now Nature with-
out Religion oft wins loue:
and this is like a Master too
familiar with his seruant :
that in the beginning gains
loue,

loue, but shall in the end
find contempt: and his to-
leration will be made an al-
lowance of ill. Both toge-
ther are rare for qualificati-
on. Nature hath in her selfe
treasure enough to please a
man, Religion a Christian:
the last begets feare, the o-
ther loue, together admi-
ration, reuerence. I will
like, I will loue them sin-
gle; but conioyn'd, I will
affect and honour.

IIII.

I finde, to him that the
tale is told, beliefe onely
makes the difference be-
twixt a truth, and lyes: for

B 4

a lye

a lye beleeued, is true: and truth vncredited, a lye; vnlesse he can carry his probation in's pocket, or more readily at his tongues end: for as he that tels a smooth lye, is iudged to speake truth, till some step forth to contradict his vtterance: so hee that tels an vnlikely truth, is thought to broch a lye, vnlesse he can produce conuincing reason to proue it; onely the guilt, or iustice of the thing rests in the knowing conscience of the Relator. In the hearer I cannot count it a fault: 'tis easie to bce deceiued in miracles, in probabilities: albeit

beit the iudgement that
passeth on them, bee both
honest, wise, apprehensive,
and cleere. In the teller
iustly; if it bee a lye, there
needs no text to confute it;
if it seeme so, and he can-
not purge it, discretio were
better silent. I will tell no
lies, lest I bee false; to my
selfe: no improbable truths,
lest I seeme so to others; If I
heare any man report won-
ders, what I know, I may
haply speake; what I but
think, shal rest with my self;
I may aswell be too suspici-
ous, as ouer credulous.

V.

Three things are there which aggrauate a miserie, and make an euill seeme greater then indeede it is. Inexpectation, Vnacquaintance, want of Preparation. Inexpectation, when a mishap comes suddenly, and vnlooked for : it distracteth the minde, and scares both the faculties and affections from their due consultation of remedy : whereas an euill foreseene is halfe cured, because it giueth warning to prouide for danger. Thus the falling of a house is more perillous, than the rising

sing of a floud: for, while of the former, the hurt is more vnauoydable, by reason both of the violence, and precipitation: The latter, through the remissenes of comming, is lesse dangerous, lesse preiudiciall; there being time, either to auoyd the place, or to counter-mure. If this suffice not, think but how odious treason would shew in a deare friend, from whom we only expected the sweet embraces of loue: the conceit onely is able to kill, like a madde Dogg's biting, that not onely wounds the body, but insaniates the soule.

Second-

Secondly, Vnacquaintāce. Familiaritie takes away feare, when matters not v-suall, proue inductions to terror. The first time the Fox saw the Lyon, hee feared him as death: the second, hee feared him, but not so much: the third time hee grew more bold, and passed by him without quaking. The Imbellicke peasant, when hee comes first to the field, shakes at the report of a Musket: but after he hath rang'd thorow the furie of two or three Battels, he then can fearelesse stand a breach; and dares, vndaunted, gaze death in

in the face. Thirdly, want of preparation. When the enimie besiegeth a Citie, not prepared for Warre, there is small hope of euasion, none at all to conquer, none to ouercome. How much more hard is the winter to the Grashopper, then the Pismire, who before, hauing stor'd her Garner, is now able to withstand a famine? Lest then, I make my death seem more terrible to me, then indeed it is; I will first daily expect it: that when it comes, I may not be to secke to entertaine it: if not with ioy, as beeing but flesh: yet without sorrow,

row, as hauing a soule. Secondly, I will labour to be acquainted with it, often before it come, thinking it may come: so whē I know it better, I shal better sustaine it: with lesse feare, without terror. Thirdly, I will prepare for it, by casting vp my accounts with God, that all things euen and streight betwixt vs, whensoever he shall please to call for me, I may as willingly lay down my life, as leaue a prison. Thus shall I make my death lesse dreadfull, and finish my life before I dye. He that dyes dayly, seldome dyes dijectedly.

VI.

A good beginning haue I oftē seen cōclude ill. Sin in the bud is faire, sweet, pleasing : but the fruit is death, horror, hell. Something will I respect in my way, most in my Conclusion : in the one, to preuent all wilfull errors; in the other, to insure a Crowne. For as Iudgement hath relation to the manner of dying ; so hath death dependance on the course of liuing. Yet the good end hath no bad beginning ; it once had. A good consequence makes the premises so esteemed of, and a sweete rellish at the lea-

leauing off, makes the draught delightfull, that at the first did taste vnpleasant. That is well that ends well : and better is a bad beginning that concludes well, then a prosperous onset that ends in complaint. What if my beginning hath been ill ? sorrowes ouerblowne ,are pleasant ; that which hath beene hard to suffer, is sweet to remēber. I will not much care what my beginning be, so my end be happy. If my Sunne set in the new Ierusalem, I haue liu'd well, how-euer afflictions haue sometimes clouded my course.

VII.

Extreme longings in a Christian, I seldome see succeed well: surely God meanes so to temper his, as hee would not haue their affections violent, in the search of a temporall blessing: or else hee knowes our frailty such, as wee would be more taken with the fruition of a benefit, then the Author. Prosperities are strong pleaders for sinne: Troubles be the surest Tutors of goodnesse. How many would haue dyed ill, if they had liu'd merrily? G O D hath seuerall wayes

wayes to reduce his to his own orders, among which, I am perswaded none is more powerfull, then restraint of our wils. It sends the soule to meditation, wherby she sees the worlds follies in such true colours of vanitie, that no sound discretion can thinke them worth the doting on: and though our discontentments so transport vs, as we see not the good we reape by a Depriuation: yet sure wee are happier by this want: for wee are all like women with Child, if wee had the things we long for, how soone should we eate
and

and surfet ? When nature findes her ardent desires fulfilled, shee is rauenous, and greedy ; yea then shee hath so little moderation, as 'tis not safe to satisfie her. If I can, I will neuer extremely couet : so though I meet with a Crosse, it shal neither distemper, nor distract mee : but if my desires out-strip my intention, I will comfort my selfe with this, that the enioyment might haue added to my content, and endangered my soule : but the want shall in the end be a meanes to embetter them both. Gods Saints shall with ioy sub-

subscribe to his wil: though
heere for a time it may
seeme to thwart them.

VIII.

A worthy A& hath hee
done, that hath learned to
refraine his tongue ; and
surely much euill hath hee
preuented , if hee knowes
when to be well silent. Vn-
kindnesse breed not so ma-
ny Iarres , as the multiply-
ing of words that follow
them. How soone would
these coales dye , if the
tongue did not enkindle
them ? Repentance often
followes speaking ; silence
either seldome , or neuer :
for

for while our words are many, sinne is in some, in most. Goe to the Crane, thou Babbler, reade her storie, and let her inform thee: who flying out of *Sicily*, puts little stones in her mouth, lest by her owne garrulitie, she bewray her selfe as a prey to the Eagles of the mountaine *Taurus*: which with this policy, she flies ouer in safety: euen silence euery where is a safe safeguard: if by it, I offend, I am sure I offend without a witnesse: while an vnruely tongue may procure my ruine, and prooue as a sword to cut the thrid of my life
in

in two: 'tis good alwayes
to speake well, & in season:
and is it not as safe some-
times to say nothing? hee
that speakes little, may
mend it soone: and though
hee speakes most faults, yet
hee exceeds not, for his
words were few. To speake
too much, bewrayes folly;
too little, an vnperceiuing
stupiditie: I will so speake,
as I may be free from bab-
bling Garrulitie: so bee si-
lent, as my Spectators may
not account me blockishly
dull. Silence and speech are
both as they are vsed, either
tokens of Indiscretion, or
badges of Wisedome.

I X.

'Tis a hard thing among men of inferiour ranke, to speak to an earthly Prince: no King keepes a Court so open, as to giue admittance to all commers: and though they haue, they are not sure to speede; albeit there bee nothing that should make their petitiōs not grantable. Oh how happy, how priuiledged is then a Christian? who though he often liues heere in a slight esteeme, yet can hee freely conferre with the King of Heauen, who not onely heares his intreaties, but delights

lights in his requests, inuites him to come, and promiſeth a happy welcome; which he ſhewes in fulfilling his deſires, or better, fitter for him. In reſpect of who, the greateſt Monarch is more baſe, then the baſeſt vaffaile in regard of the moſt mighty and puiſſant Emperour. Man cannot ſo much exceede a beaſt, as God doth him : what if I be not known to the *Nimrods* of the world, and the Peeres of the earth? I can ſpeake to their better, to their Maſter; and by prayer bee familiar with him : importunity does not anger

ger him; neither cā anything
but our sins make vs goe a-
way empty; while the game
is playing, there is much
differēce between the King
and the Pawne: that once
ended, they are both shuf-
fled into the bag together:
akd who can say whether
was most happy, saue onely
the King had many checks,
while the little Pawne was
free, and secure? My com-
fort is, my accessse to heauen
is as free as the Princes; my
departure from earth not
so grieuous: for while the
world smiles on him, I am
sure I haue lesse reason to
loue it then hee. Gods fa-

C

uour

uour I will chiefly seeke
for; mans, but as it falls in
the way to it : when it
proues a hindrance, I hate
to be loued.

X.

The vertuous man is a
true wonder : for it is not
from himselfe, that hee is
so. But that I see so many
wicked, I meruaile not. 'Tis
easier running downe the
hill, then climbing it. They
that are this way giuen,
haue much the aduantage
of them, that follow good-
nesse. Besides those incli-
nations that sway the soule
to vice, the way is broader,
and

and more ready : hee that walkes through a large field, hath onely a narrow path, to guide him right in the way: but on either side, what a wide roome he hath to wander in ? Euery vertue hath two vices, that close her vp in curious limits : and if shee swerues, though but a little, she suddenly steps into errour. Fortitude hath Feare, and Rashnesse : Liberalitie, Auarice, and Prodigalitie : Iustice hath Rigor, and Partialitie. Thus euery good mistresse, hath two bad seruants : which hath made some to define vertue, to

bee nothing, but a meane
betweene two vices, wher-
of one leads to excessse, the
other to defect : making
her like the rooffe of a
Church, on whose top, wee
scarce find roome to turne
a foote in : but on either
side, a broad road to ruine :
in which, if we once be fal-
ling, our stay is rare, our re-
couery a miracle. The man
that is rare in vice, I will ne-
uer admire : if he goes but
as hee is driuen, hee may
soone be witty in euill : but
the good man, I will wor-
thily magnifie : he it is can
saile against the wind, make
the thorny way pleasant,
and

and vnintangle the incumbrances of the world.

XI.

What sinne is there, that we may account or little, or veniall, vnlesse comparatively? seeing there is none so small, but that (without repentance) is able to sinke the soule in eternall Damnation? Who will thinke that a slight wound, which giues a sodaine Inlet to Death? But should wee grant this errour, yet these of all other, I obserue the most dangerous, both for their frequency, and secrecie; the one increasing
C 3 them

them to a large heape, the other so couering them, as we see not how they wrōgvs: The raine that fals in smallest drops, moistens the earth, makes it mire, slimy, and durte: whereas a hard showre, that descēds violētly, washeth away, but soakes not in. Euen the smallest letters are more hurtfull to the sight, then those that are written with a text pen. Great sinnes, and publicke, I will auoide for their scandal & wonder: lesser & priuate, for their danger, and multitude: both, because my God hates them. I cannot, if I loue him, but ab-

abhorre, what hee loathes.

XII.

Memory and forgetfulness, are both in friendship necessary. Let me remember those kindneses my friend hath done to mee, that I may see his loue, and learne gratitude. Let mee forget those benefits I haue performed to him, lest they shuffle out the effect of my loue, and tell mee hee is requited. Thus may we together increase our friendship, and comforts: otherwise, a man may haue many acquaintances, but no friends; though vnthankfulnes

fulnes banisheth loue, Gratitude obtaines a repealement.

XIII.

I obserue, besides the inward Contents of a peaceable cōscience, two things, wherein a Christian excels all other men. In true Valour: In Fidelitie. In true Valour; that is, in a iust quarrell: for if his cause bee naught, there is none more timorous then hee; and indeed to shew much Courage, in a bad matter, is rather a token of desperate folly, then any badge of a magnanimous minde; but in a iust cause, he is bold
as

as a Lyon. Nothing can daunt his ever vndaunted minde. Not Infamy, for he knowes in this, his share is not worse then his Masters; & while it is for his names sake; he knowes he is in it, blessed. If there bee any *Nectar* in this life, 'tis in sorrowes wee indure for goodnesse. Besides, hee weighes not how he fals to the world, and men; so he may stand firme, to his heavenly Father. That God we fight for, is able enough to vindicate al our wrongs. Not afflictions; how many did *Iob*, and the Apostles wade through with Courage.

C 5

rage, with Content: These he knowes are heere but for a time, transient, and momentany; neither shall the Israelites liue alwayes, vnder the tyranny of *Pharaoh*, or the trauels of the Wildernes: He knowes also, the more abundant in sorrowes heere, the more abundant in ioyes hereafter; His teares shall returne in smiles, his weepings in a streame of pleasures. God doth not recompence with a niggardly hand; hee shall finde his ioyes as an ouer-flowing Sea; and his glory beyond thought, exuberant. Not Death; for he knowes, that
will

wil be his happiest day; and his bridge, from woe, to glory. Though it bee the wicked mans shipwracke, 'tis the good mans putting into harbour: where striking sayles, and casting Anchor, he returnes his lading with aduantage, to the owner; that is, his soule to God. leauing the bulke still moored in the Hauen; who is vnrigg'd, but onely to be new built againe, and fitted for an eternall voyage. Had not Christians had this solace; how should the Martyrs haue dyed so merrily, leaping for ioy, that they were so neere their home, and

and their heaven: dying often like *Samson* among his enemies, more victory attending their end, then proceedings. Ah peerelesse Valiance! vnconquerable Fortitude! Secondly, in Fidelitie. There is no friendship like the friendship of Faith. Nature, Educatiō, Benefits, cannot all together, tye so strong as this. Christianitie knits more sure, more indissoluble. This makes a knot, that *Alexander* cannot cut. For as grace in her selfe, is farre aboue nature; so likewise is she, in her effects: and therefore vnites, in a far more durable bond.

And

And a Christian, though he would resolve with himselfe, to deale double; yet if he be sincere, in spight of his resolution, his conscience will rate him, checke him, and deny him to doe it; nay, though he would, he cannot resolve. He that is borne of God, sinnes not; and the Spirit of sanctification will not let him resolve vpon ill. This is that Fidelity that wee finde, and admire in many, that haue chosen rather to embrace the flame, & dye in silence, then to reueale their Companions, and Brethren in Christ. Tyrants shal sooner want

want inuention for torments, then they with tortures be made treacherous. The League that heauen hath made, hell wants power to breake. Who can separate the coniunctions of the Deitie? Againe, as well in reproofe, as in kinnesse, doth his loue appeare. For howsoeuer hee conceales his friends faults, from the eye of the world; yet hee affectionately tels him of them, in priuate: not without some sorrow on his owne part, for his brothers fall. He scornes to be so base as to flatter: and he hates to bee so currish as to

to bite. In his reprehensions, he mingles Oyle and Vineger : hee is in them, plaine, and louing. Inuio-
lable amitie ! Inualuable loue ! Heere is met Courage and Constancy ; one to withstand an Enemie, an other to entertaine a friend. Giue me any foe, rather thē a resoluēd Christian : no friend, vnlesse a man truely honest. A father is a ready treasurie ; a brother an infallible comfort ; but a friend is both.

XIIII.

I will in all losses, looke both to what I haue lost,
and

and to what I haue left. To what I haue lost : that if it may be, and be good, I may recouer it : if not, that I may know what I haue for-gone. To what I haue left : that if it be much, I may be thankfull, that I lost no more, hauing so much, that I might haue been deprived of : if little, that I may not repine ; because I haue yet something : if nothing but my life, that I may then be glad : because that will bee the next thing I shall lose. Which whensoever it happens will with double Ioy recompence all the rest. Gods presence is abundant

dant plenty : hauing that, I know nor want, nor losse, nor admissiō of ill.

X V.

A man that would establish a troubled gouernment, must first vanquish all his foes. Factionous heads, must bee higher by a Pole then their bodies. For how will the Folds bee quiet, while yet among them, there bee some Wolues ? Hee that would rule ouer many, must fight with many, and conquer : and be sure, either to cut off those that raise vp tumults : or by a Maiesticke awe, to keepe

keepe them in a strict subiection. Slacknesse, and conniueance, are the ruines of vnsettled Kingdomes. My passions, and affections are the chiefe disturbers of my Ciuill State : What peace can I expect within mee, while these Rebels rest vnouercome? If they get a head, my Kingdome is diuided, so it cannot stand. Separations are the wounds of a Crowne; whereby (neglected) it will bleed to death. Them will I striue to subdue. If I cut them not off, I will yet re-straine them. 'Tis no cruelty, to deny a Traytor libertie.

bertie. I will haue them be my Subiects , not my Prince : they shall serue mee, and I will sway them. If it cannot bee without much striuing ; I am content with a hard combate, that I may haue a happie raigne. 'Tis better I endure a short skirmish, then a long siege : hauing once wonne the field , I will hope to keepe it.

XVI.

Death to a righteous man, whether it cometh soone, or late, is the beginning of ioy, and the end of sorrow. I will not much
care,

care, whether my life bee long, or short. If short; the fewer my dayes bee, the lesse shall bee my misery, the sooner shall I be happy. But if my yeeres be many, that my head waxe gray, euen the long expectation of my happinesse, shall make my ioy more welcome.

XVII.

'Twas anciently said, that whatsoeuer good worke a man doth with labour, the labour vanisheth, but the good remaines with him that wrought it. And whatsoeuer euill thing hee doth
with

with pleasure, the pleasure
flyes, but the euill still rest-
eth with the Actor of it :
goodnesse making labour
sweet ; euill turning plea-
sure to a burthen. I wil not
care how laborious , but
how honest ; not how plea-
surable, but how good my
actions be. If it could bee,
let mee bee good with-
out pleasure ; rather then
lewd, with much ioy. For
though my good bee at
first tedious ; I am sure in
time it will yeeld me con-
tent : whereas the euill that
now is delightfull , cannot
but prooue a woe to my
soule. The sweetest liquor,
is

is not alwayes the most
wholesome. The Limon
is more tart, yet excelleth
the Orenge, that delighteth
the taste : poison may a
while seeme pleasant, and
a weake stomacke thinke a
Cordiall fulsome.

XVIII.

What if I were the
worlds chiefe Fauourite?
endowed with the choy-
cest ornaments her Trea-
sury could affoord mee, a-
dorn'd with beauty, im-
bellisht with a faire propor-
tion, in policie subtill, in
alliance great, in reuenue
large, in knowledge rich,
famed

famed with honor, and honored with attendants; and to all these, had adioyned the prolonged yeeres of *Methusalah*, yet if I wanted grace to vse these graces right, they would all turne to my greater disgrace and confusion. Good parts imployed ill, are weapons, that being meant for our owne defence, we madly turne their edges, and wound our selues: they might make mee faire in show, but in substance more polluted: they would bee but as a saddle of gold to the backe of a gall'd horse; adorne mee, they might,
bet-

better mee they could not. Grace onely can make a man truely happy : what shee affordeth, can content sufficiently ; and with ease furnish the vast roomes of the mind : without her, all are nothing ; with her, euen the smallest is true sufficiencie : how fully can she bee rich, in the penury of these outward royalties ? something indeed they adde to her ornament, but 'tis from her, that they assume their goodnesse. For though heauen hath made them so in their owne nature, yet is it from her that they proue so to me. Doe we not oft-
ner

ner finde them, lights to
blind vs, then to direct vs?
I will neuer thinke my selfe
neerer heauen, for hauing
so much of earth. A weake
house with a heauie roofe
is most in danger. He that
gets heauen, hath plenty e-
nough; though the earth
scornes to allow him any
thing: he that failes of that,
is truely miserable; though
shee giue him all shee hath.
Heauē without earth is per-
fect. Earth without Heauen,
is but a little more cheer-
ly hell. Who haue beene
more splendent in these ex-
ternall florishes, then Hea-
then? but in the other, 'tis

D

the

the Christian onely can challenge a felicity. Having these, I might winne applause with men; but the other wanting, I shall neuer gaine approbation yvith God. And what wil all their allowance auaille, when the Earths Creator shall Iudge and Condemne: 'tis a poore reliefe in misery, to be onely thought well of, by those that cannot helpe me.

XIX.

Is not man born to trouble, as the sparkes flye upward: is not his time short, and miserable, his dayes few, and euill: What madnesse

nesse then were it in me, to hope for a freedome from sorrowes, or to thinke my selfe exempt from the common appointment of the most High? It hath beene censured as phrensie, to vndertake to expell nature; what shall I thinke it, to hope to frustrate the designement of the Lord of Nature? Humanitie, and misery, are alwayes parallels: sometimes indiuiduals: and therefore when wee vvould put sorrow in an Embleme, we paint him a man. If I haue but few Crosses, I vvill truely then account my selfe fauoured:

if I haue many, and be sometimes free ; 'Ile thinke I escape well, beeing so vntoward. If I haue nothing but troubles ; yet may I not complaine : because my sinne hath deseru'd more, then heere I can bee able to suffer. Had I but a being, though full of woe, yet vvere I beholding to God for it. His very least, and meanest gift, exceedeth much, euen all, my best desert. I doe infinitely want, how to merit a permission to liue.

X X.

To haue euey man speak
well

vvel of me, is impossible :
because howsoeuer I carry
my selfe, some Cynick will
barke at my course. Who
can scape the lash of Cen-
sure ? If I should be vitious,
and profuse, I should bee
loued of some ; but not the
best, not the good. If I
should . Camelion-like ,
change my selfe to euery
obiect, if I were not extra-
ordinarily vvarie , I might
soon counterfet some mans
humour false, and that
would bane my drift. For
both to Vertue, and to
Vice, is Flatterie a false
glasse, making the one
seeme greater, the other
D 3 lesse

lesse then it is : and if it
lights on a noble discreti-
on, it is euer so vnhappy, as
to beget the ruine of it selfe.
But I imagine I could doe
it with such exactnesse, that
euen the eye of *Lynceus*
could not espy it: yet when
one should commend mee
for one thing, and another
for the contrary ; vvhat
vvould the vvorld thinke
of mee, that could thus in
one, bee hot, and cold?
should I not be censured as
a Tymorist? Yes surely, and
that iustly : neither could
it but be iust with God, at
last to vnmaske my Flatte-
rie, and vnrip my folly , in
the

the view of the multitude. Priuate finnes are punisht with a publike shame. A supposed honest man found lewd, is hated as a growne Monster, discovered by the blabbe of Time. Sinne is a concealed fire, that euen in darknesse will so worke, as to bewray it selfe. If I liue vertuously, and with piety, the world will hate me, as a Separatist: and my Reputation will be traduced, by the Ignominious aspersiō of maleuolent tongues. To be good, is now thought too neere a way to contempt: That which the Ancients admired, wee

D 4 laugh

laugh at. A good honest man is a foole. What then? shall I, to please a man, displease a Christian? I had rather liue hated for goodnesse, then bee loued for Vice. Hee does better that pleaseth one good man, then hee that contents a thousand bad ones. I would, if it could be, please all: yet I would winne their loues vvith honesty: otherwise, let their hate wound mee, rather then their loue imbrace. What care I for his friendship, that affectes not vertue? hauing his hate, he may hurt mee outwardly: but inioying his loue, I will iustly

iustly suspect my soule of
some ill. For if his affection
be toward me, 'tis sure be-
cause hee sees somthing in
mee, that pleaseth himselfe:
but while hee sees euery
thing vnlike him; how is't
possible I should bee belo-
ued of him? since diuersi-
ties breed nothing but dis-
vnion: and sweet Congru-
itie is the mother of Loue.

XXI.

Who admires not the
Wisedome of *Demosthe-
nes*, in the answere hee re-
turned to *Corinthian Laïs*?

[*Pænitere tanti non emo.*]

Certainely, had hee not

D 5 knowne

knowne it from a selfe experience, 'tis not possible a Heathē should haue spake so diuinely. All our dishonest actions, are but earnest laid downe for griefe. Vice is an infallible forerunner of wretchednesse. Let the Worldling tell me, if he findes it not true, that all his warrantable aberrations, wherein he hath dilatedly tumbled himselfe, end at last, either in anguish, or confusion; Sinne on the best condition, brings repentance: but for *sinne* without repentance, is provided hell. 'Tis not folly, but madnes, euen the highest,

est, that makes a man buy
his vexation. I wil force my
selfe to want that willing-
ly, which I cannot enioy
without future distaste.
Though the Waspe falles
into the hony, that after
drownes her: yet the Bee
chuseth rather, to goe to
the Flowre in the field,
where shee may lade her
highes securely, and with
leisure; then to come to
the shop of the Apotheca-
rie, where shee gets more,
but makes her life hazarda-
ble.

XXII.



X X II.

Workes without faith, are like a *Salamander* without fire, or a fish without water : In which, though there may seeme to be some quicke actions of life, and symptomes of agilitie : yet they are indeede, but fore-runners of their end, and the very presages of death. Faith againe without Workes, is like a bird without wings : who, though she may hop with her companions here vpon earth ; yet if she liues til the world ends, shee'l neuer fly to heauen. But when both
are

are ioyn'd together, then doth the soule mount vp to the Hill of eternall Rest : these can brauely raise her to her first height : yea carry her beyond it ; taking away both the will, that did betray her : and the possibility that might. The former without the latter, is self-coozenage : the last without the former, is meere hypocrisie : together, the excellencie of Religion. Faith is the Rocke, while euery good action is as a stone laid ; one the Foundation, the other the structure. The Foundation without the walls, is of slender value :

lue : the building without a Basis, cannot stand. They are so inseparable, as their coniunction makes them good. Chiefely will I labour for a sure Foundation, Sauing Faith : and equally will I seeke for strong wals, Good Workes. For as man iudgeth the house by the edifice, more than by the Foundation : so, not according to his Faith, but according to his Workes, shall God iudge man.

XXIII.

'Tis a rare thing to see a rich man religious ; we are told, that his way is difficult:
and

and not many mighty are chosen. For while the earth allowes them such ioyes, 'tis their heauen; and they looke for no other: Their pleasures are sufficient vnto them, both for honour, solace, and wealth: who wonders to see them carelesse of the better, when they dote vpon the worse? neither the minde, nor affection, can bee seriously diuided at once. Againc, euen low Commons whom they thinke meanely of, are higher often in vertues of the minde; are dearer vnto God then they: & shall sit in heauen aboue them.

Are

Are there not many servants, that in life haue borne the burthen now crowned with vnending Ioyes, while their masters are either in a lower degree glorious, or excluded that coelestiall societie? I dare make it a part of my faith; yet a-uouch my selfe no Hereticke. Euen in meanest things G O D shewes his mighty power: Impossibilities are the best aduancers of his Glory. For what we least beleue can be done, wee most admire beeing done. Yet in this obserue the mercy of God, that though the Worldling hath
not

not pietie in his thoughts,
yet God giues him all these
good things that hee hath
no right to : albeit by his
owne ill, he, like enuy, ex-
tracts euill out of good ; so
they proue in the end, no-
thing but paper pillars and
painted fruite. Let all men
blesse God for what they
enioy : they that haue
wealth, for their riches : I
will praise him, that he hath
kept them from me. I haue
now what is good for me :
and when my time comes,
my ioy shall abound.

XXIIII.

A vertuous man shining in the puritie of a righteous life, is a Lighthouse set by the Sea-side, whereby the Mariners both saile aright, and auoyd danger: But he that liues in noted sinnes, is a false lanthorne, which shipwrackes those that trust him. The vertuous man by his good carriage winnes more to godlines, and is the occasion of much good, yea it may bee, so long as the Moone renewes: For his righteousness dyes not with him: those good examples which he liued in, and those
pyous

pyous workes which hee leaues behind him, are imitated and followed of others, both remayning and succeeding. So they are cōueyed from one generation to another : and he, next God, is a primary cause of a great deale of the good they atchieue. So wee cannot but grant, that while here his memory weares out, his glory in a better world augments daily : either by his good presidents, his pious institutions, his charitable deeds, or his godly works; each of which with Gods blessing, are able to kindle some heat in the

the cold zeale of posteritie. Examples are the best and most lasting lectures; vertue the best example. Happie man that hath done these things in sincerity; Time shall not outliue his worth: He liues truely after death, whose pious actions are his pillars of remembrāce: though his flesh moulders to drosse in the graue, yet is his happinesse in a perpetuall growth: no day but addes some graines to his heape of glory. Good workes are seedes, that after sowing returne vs a continuall haruest. A man liues more renowned by some glo-

glorious deedes, then euer
did that *Carian*, by his
Mausolean monument. On
the contrary, what a wofull
course hath he runne, that
hath liued lewdly, and dyes
without repentance? his
example infects others, and
they spread it abroad to
more; like a man that dyes
on the plague, he leaues the
infection to a whole Citie:
So that euen the finnes of
thousands, hee must giue an
account for. What can we
thinke of such as haue been
the inuentors of vnlawfull
games, and callings that are
now in vse? sure they haue
much to answere for, that
thus

thus haue occasioned so much ill : yea better had it beene, they had not beene at all, then being, to be laden with the finnes of so many. Miserable man! that when thy owne burthen is insupportable, thou yet causest others to adde to thy weight ; as if thou would'st be sure desperately to make thy rising irreco-uerable : are the waters of thy own finnes so low, that thou must haue streames from euery place, to runne into thy Ocean ? Who can without a showre of teares, thinke on thy deplorable state, or without mourning,
me-

meditate thy sad condition? Oh! Let me so live, as my life may be beneficiall, not hurtfull to other. Let my glory increase, when my life is done: I am sure, satietie in heaven, is not capable of either complaint, or discontent: but as for spoyling others, by my owne confusion, sinne: I should think death a faire preuention. I loue not that life which makes death eternall. I haue sin enough of my owne, to sigh, and sorrow, and mourne for: I need not make others mine by my owne bad actions. A little of this is too too much;

much; yea, he hath enough,
that hath none; hee hath
too much, that hath any at
all.

XXV.

Hee deserues not com-
mendation, that for beeing
commèded growes proud:
euery good thing, a good
man speakes of mee, shall,
like the blast of a trumpet in
warre, incite and incourage
me, to a closer pursuit of
more nobler vertue: not
like *Bucephalus* trappings,
blow mee vp in a higher
conceit of ouerprizing my
owne weaknes: So while
some speake well, let my
deeds

deeds exceed their tongue.
I had rather men should see
more thē they expect, then
looke for more then they
shall find.

XXVI.

When a man hath the
proiect of a course in his
mind, 'tis good wisdom
to resolue of secrecy, till
the time his intent bee ful-
filled: neither can hee but
be foolish, that brags much,
either of what he will doe,
or of what hee shall haue:
For if what hee speakes of,
falls not out accordingly,
then will the world mocke
him with derision and
E scorne:

scorne : and oftentimes his liberall tongue, may be occasion of some ones sodain intercepting his aime : divulged intentions seldome proceed well : multitudes make a iarre in businesse ; their opinions, or Councils either distract Iudgement, or diuert resolution : But howsoeuer, if what wee boasted of commeth to passe, yet shall we be reputed vain-glorious, boasters, vnwise . Bragges lift vp expectation so high, that shee ouerthinks the birth : and many times, the childe which indeed is faire, wee thinke not so, because wee
were

were posselt with hopes of finding it rare. Secrecy is a necessary part of policie : things vntold, are yet vndone : then to say nothing, there is not a lesse labour. I obserue, the Fig-tree whose fruit is most pleasant, bloomes not at all : whereas the Sallow that hath glorious palmes, is continually found Barren. I would first be so wise, as to bee my owne Councillor : next, so secret, as to bee my owne Councill-keeper.

XXVII.

Some men read Authors
as our Gentlemen vse flo-

wers, onely for delight and
smell; to please their fancy,
and refine their tongue.
Others like the Bee, extract
onely the hony, the whole-
some precepts, and this a-
lone they beare away, lea-
ving the rest, as little worth,
of small value. In reading
I will care for both; though
for the last, most: the one
serues to instruct the mind;
the other fits her to tell
what she hath learned: pit-
ty it is, they should be deui-
ded: he that hath worth in
him, and cannot expresse
it, is a chest keeping a rich
Jewell, and the key lost.
Concealing goodnesse, is
vice;

vice; vertue is better by being communicated. A good stile, with wholesome matter, is a faire woman with a vertuous soule, which attracts the eyes of all; The good man thinks chastly, and loues her beauty, for her vertue; which hee still thinks more faire, for dwelling in so faire an outside. The vicious man hath lustfull thoughts; and he would for her beauty, faine destroy her vertue: but coming to sollicite his purpose, findes such diuine lectures, from her Angels tongue, and those deliuer'd with so sweet a pleasing

modesty, that he thinks vertue is dissecting her soule to him, to rauish man with a beauty which he dream'd not of. So hee could now curse himselfe, for desiring that lewdly, which he hath learn'd since, onely to admire, and reuerence: Thus he goes away better, that came with an intent to bee worse. Quaint phrases on a good subiect, are baits to make an ill man vertuous: how many vile men seeking these, haue found themselves Conuertites? I may refine my speech without harme: but I will endeavour more to reforme my life.

life. 'Tis a good grace both of Oratory, or the Pen, to speake, or write proper: but that is the best work, where the Graces, and the Muses meet.

XXVIII.

Wee see in the Moone a threefold condition, her Wane, her Increase, her Full: all which, I liuely see resembled in a Christian, three causes working them: Sinne, Repentance, Faith. Sinne; vvhich after the act, vvhhen he once considers, it makes him like the Moone in her Wane, or state of Decrement, obscuring, and

diminishing that glorious light of the spirit, vvhich vvhilome shined so brightly in him : nay, sometimes as the Moone in her latest state of Diminution, hee seemes quite gone, resting for a time like a man in a trance, like a tree in Winter, or as fire buried in concealing Embers, vvithout either sence, or shew, of either light, or heat. But then comes Repentance, and casts water in his face, bedewes him vvith teares, rubbes vp his benumbed soule; that there is to bee seene some tokens, both of life, and Recouery : This makes

makes him spring, causes him to begin to bud againe, vnburies his lost light, and by little and little, recollects his decayed strength of the apprehension of Gods Spirit: so sets him in the way to ioy, and renewed courses. But lastly, Faith appeares, and perfects vwhat Repentance beganne, and could not finish: she cheeres vp his drooping hopes, brings him againe to his wonted solace, spreads out his leaues, blowes vp his fainting fire to a bright flame: makes him like the Moone in her full glory, indues him with a plente-

ous fruition of the presence of the Almighty, and neuer leaues him, till he be resettled in his full ioy, contentment, happinesse. Thus while he sinnes, he is a Decressant; when he repents, a Cressant; when his faith shines cleere, at full. Yet in all these, while hee liues heere, hee is subiect to change: sometime like a Beacon on a Hill, he is seen a farre off, and to all: sometime like a Candle in a house, neerer hand, and only to his familiars: sometimes like a Lampe vnder a bushel, he is obscur'd to all; yet in all he burnes: though
in

in some, insensibly : and is neuer without one sound consolation, in the worst of all these : for as the Moone when shee is least visible, is a Moone as well, as when wee see her in her full proportion ; onely the Sunne lookes not on her vvith so full an aspect, and shee reflects no more, then she receiues from him : So a Christian in his lowest ebb of sorrow, is the Childe of God, as well, as when hee is in his greatest flow of comfort, onely the Sunne of Righteousnesse darts not the beames of his loue so plentifully, and hee shewes
no

no more, then God giues him. When God hides his face, man must languish: his with-drawings, are our mi-series : his presence, our vn-failing Ioy. Sinne may cast mee in a trance , it cannot slay mee : it may bury my heat, for a time , it cannot extinguish it : it may make me in the wane, it cannot change my beeing : it may accuse, it shal not condemn: Though G o d deprive mee of his presence for a time, hee will one day re-inlighten mee, pollish mee, and crowne mee for euer : where the Moone of my inconstant ioy shall change

Change to a Sunne, and that
Sunne shall neuer set, be-
clouded, or eclypsed.

XXIX.

In expences I would bee
neither pinching, nor pro-
digall: yet if my meanes al-
low it not, rather thought
too sparing, then a little
profuse: 'tis no disgrace to
make my ability my Com-
passe of faile, and line to
walke by. I see what I may
doe; others but what I doe:
they looke to what I spend,
as they thinke mee able; I
must looke to what my e-
state will beare: nor can it
be safe, to straine it at all:
tis

'tis fit I should respect my owne abilitie, before their forward expectation. Hee that when hee should not, spends too much, shal when he would not, haue too little to spend. 'Twas a witty reason of *Diogenes*, why he asked a halfe-penny of the thrifty man, and a pound of the prodigall; the first, hee said, might giue him often, but the other e're long, would haue none to giue. Yet say I had to dispend freely; as to bee too neere hauing enough, I esteeme fordid: so to spend superfluously, though I haue abundance, I account one of follies

follies deepest ouer-sights.
There is better vse to bee
made of our talents, then to
cast them away in waste :
God gaue vs them, not to
spend vainely , but to im-
ploy, for profit, for gaine.

X X X.

As the Needle in a Dyall
remoued from his point,
neuer leaues his quiuering
motion, till it settles it selfe
in the iust place it alway
stands in : So fares it with a
Christian in this world; no-
thing can so charme him,
but hee will still minde his
Saiour : all that put him
out of the quest of Heauen,
are

are but disturbāces. Though the pleasures, profits, and honours of this life, may sometime shuffle him out of his vsuall course; yet he wauers vp and downe in trouble, runnes to and fro like Quick-siluer, and is neuer quiet within, till hee returnes to his wonted life, and inward happinesse: there he sets down his rest, in a sweet, vnperceiued, inward content: vvhich though vnseene to others, hee esteemes more, then all that the world cals by the name of felicity: they are to him, as May-games to a Prince; fitter for children, then

then the Royaltie of a Crowne. It shall not more grieue me, to liue in a continued sorrow, then it shall ioy mee, to finde a secret perturbation in the worlds choycest solaces. If I finde my ioy in them, without vnquietnesse, that vwill proue a burdensome mirth: For finding my affections settle to them without resistance, I cannot but distrust my selfe, of trusting them too much. A full delight in earthly things, argues a neglect of heauenly. I can hardly think him honest, that loues a Harlot for her brauery, more then his Wife,

Wife, for her vertues. But while an inward distaste shewes mee these Cates vn-sauourie, if my ioy bee vn-compleat in these terrene felicities, my inward vn-settlednesse in them, shall make my content both sufficient, and full.

XXXI.

Strange is the enchantment that the world works on vs, when she smiles, and lookes merrily : 'tis iustly matter of amazement, for a man to grow rich, and retaine a minde vn-altered : yet are not all men changed alike, though all in something

thing admit variation. The Spider kills the man, that cures the Ape. Fortunes effects are variable, as the natures she works vpon: some, while their baskets grow more full, their mindes are higher, and rise: they now know not those friends, that were lately their companions: but as a Tyrant among his Subiects, growes haughty, and proud: so they, among their familiars scorne, and contemne: spurning those with arrogant disdaine, which but of late, they thought as worthy as themselves, or better: high fortunes are the way to high

high mindes: pride is vsually the child of riches. Contempt. too often sits in the seat vvith Honour. Who haue we knowne so imperious in Offices, as the man that was borne to beggery? As these rise, so some fall: and that which should satiate their desire, increaseth it: which is euer accompanied with this unhappines, that it will neuer bee satisfied: this makes them baser, by beeing wealthier: profit (though with drudgerie) they hugge with close armes. All vices debase man, but this makes a Master a slaue to his seruant,
a drudge

a drudge to his slaue; and him that G o d set ouer all, this puts vnder all. Pittifull! that man when good things are present, should search for ill: that he should so care for riches, as if they were his owne: yet so vse them, as if they were anothers: that when hee might bee happy, in spending them, will bee miserable in keeping them: and had rather dying, leaue wealth to his enemies, then beeing aliue, relieue his friends. Thus as one aspires, the other descends: both extremes, and iustly blameable. If my estate
rise

rise not, I hope my minde
will bee what it is , not
Ambitious , nor Auarici-
ous. But if euer the Di-
uine prouidence shall, be-
yond either my desert, or
expectation, blesse mee , I
will thinke, to grow proud,
is but to rise, to fall : and
to proue couetous , onely
to possesse wealth , that
the nobler mindes may
hate, and scorne mee. For
what is there they esteeme
more fordid , then for a
mans minde to bee his mo-
neyes Mercenary ?

XXXII.

XXXII.

A weake Christians life, is almost nothing but a Vicissitude of sinne, and sorrow. First, hee sinnes, and then he laments his folly: like a negligent schoole-boy, he displeaseth his master; and then beseecheth his remission with teares. Our owne corruptions are diseases incurable: while we liue, they will break out vpon vs; wee may correct them, wee cannot destroy them: they are like the feathers in a fowle, cut the they will come againe: break them, they will come againe: plucke them out, yet they

they will come again: only
kill the bird, and they grow
no more. While bloud is in
our veines, sinne is in our
nature; since I cannot a-
uoid it, I will learne to la-
ment it: And if through
my offences, my ioy bee
made obscure, and vanish:
that sorrow shall new beget
my ioy; not because I haue
beene sinfull, but because,
for sinne, I finde my selfe
sorrowfull. All other sor-
rowes are either foolish,
fruitlesse, or beget more:
onely this darke entry,
leades the way to the faire
Court of happines. God is
more mercifull in giuing re-
pen.

pentāce to the Delinquent,
then in granting remission
to the Repentant: He hath
promised pardon to the Pe-
nitent, no Repentance to
the Peccant.

XXXIII.

In chusing friends there
be two sorts of men, that
I would for euer auoyde:
For besides the learning of
their vices, I dare not trust
them with a secret. There
is the Angry man, and the
Drunkard: The first in his
fit is meerely mad, hee
speakes not a word by rea-
son, but by brutish passion:
not vpon premeditated
F termes,

termes, but whatsoeuer his memory on the sudden catches, his violent passion driueth out, bee it knowne, or hidden: so oft in a braule he blabbes out] that, which being cooled, hee much repents to haue named: committing that in his sparkling fury, which his appeased soule will tremble to think of. Anger is the feuer of the soule, which makes the tongue talke idle: it puts a man into a tumult, that he cannot heare what Counsell speakes: tis a raging Sea, a troubled water, that cannot be wholesome for the vse of any: and if it
bee

be true which *Hippocrates* tels, that those diseases are the most dangerous, that alter the habit of the patients countenance : this must needs bee most perillous, that voyce, colour, countenance, pace, so changeth, as if fury dispossessing reason, had set a new Garrison in the Citadell of man. This he knew that gaue vs that precept, *Make not friendship with an angry man.* The other hath no memory at all : For the abundance of wine, hath drown'd vp that noble Recorder : and while *Bacchus* is his chiefe god, *Apollo* neuer
F 2 keeps

keepes him company :
Friends and foes, familiars,
and strangers are then all of
equall esteeme : so he for-
getfully speakes of that in
his cups, which if he were
sober, should bee buried in
silence. First he speakes he
knowes not what, nor after,
can he remember what that
was he spake. Hee speakes
that he should forget, and
forgets that, which hee did
speake. Drunkennesse is
the funerall of all intelli-
ble man, whom onely time
and abstinence can resusci-
tate. A Drunkards minde
and stomach are alike ; nei-
ther can retaine, what they re-

receiue. I would bee loth to admit of a familiar so infectious as either; more vnwilling to reueale my selfe to any so open. What friēd soeuer I make choise of, I will bee sure hee shall haue these two properties, Mildnesse, Temperance : otherwise tis better to want companions, then to be annoyed with either a madman, or foole. *Clitus* was slaine by a Drunken Master : The *Theſſalonians* massacred by an angry Emperour : and the deaths of of either, lamented by the Agents.

XXXIII.

I see, liberty makes licentious, and where the reines are giuen too loosely, the affections run wildely on, without a guide, to ruine: For mans will without discretion, that should adde limits, is like a blind horse, without a bridle, that should guide him aright: he may goe fast, but runnes to his own ouerthrow, and while hee mends his pace, he hastens to his owne mischief. Nothing makes vs more wretched, then our owne vncontrolled wils. A loose will fulfilled, is the way

way to worke out a woe. For besides this folly in beginning wrong, the greatest danger is in continuance: when like a Bowle running down a hill, he is euer most violent, when hee growes neereſt his Cēter & period of his aime. Theſe follies are prettily ſhaddowed in the ſports of *Acteon*, that while he ſuffer'd his eye to roue at pleaſure, and beyond the pale of expediēce, his Houndes, euen his own affections, ceaze him, teare him, proue his decay. Let it be my vigilance to curbe my beginning deſires, that they may not wander be-

yond moderation; if my owne will be a blind conductor, good precepts to an ingenious nature, are bitts that restraine, but hurt not. I know, to follow a soothing fancy, cannot be but ridiculously ill: and this inconuenience besides haue I seene; That hee which may doe more then is fit, will in time doe more then is lawfull. He that now exceeds the measure, will ere long exceed the manner. Vice is a *Peripatetick*, alwayes in Progression.

XXXV.

Euen between two faithfull friends, I thinke it not conuenient that all secrets should be imparted: neither is it the part of a friend, to fish out that, which were better concealed. yet I obserue some, of such insinuating dispositions, that there is nothing in their friends heart, that they would not theselues know with him; and this, if I may speake freely, I count as a fault. For many times by too farre vrging, they wring bloud, from whence onely milke should flowe:

F s; know-

knowing that by their importunitie, which not only breedes a dislike in them to heare, but also when their conference is ended, begetes a repenting sorrow in him that told it : and makes him wish, hee had lock't vp his lips in silence, rather then haue powred out his heart with such indiscretion. How many haue bewailed the vntimely disclosures of their tongue : how many haue screw'd out secrets, that would haue giuen thousands to haue return'd them vnknowne : If I haue a friend that I care not to lose, I will neuer in-
gage

gage my selfe so much, as to be beholding to him to know all. If I haue one that is faithfull, I wil not wrong him so much, as to wrest that from him, should cause him be sorrowfull. If hee reueales ought vn-vrged, my aduice is faithfull, and free : otherwise, to presse out a secret that may proue preiudiciall, I esteeme as the beginning of the breach of Amity, and the primary breeder of a secret dislike.

X X X V I . .

We know 'tis sometimes better to sound a retrait, & so retire, then 'tis to stay in
the

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X X X V I . .

We know 'tis sometimes better to sound a retrait, & so retire, then 'tis to stay in the
the

the field, and conquer : because it may so fall out, that the prize we win, cannot counteruaile the losse, that by this Warre we shall sustaine : so like the foolish Mariner, that seeing a Fish in the Sea, leapes into water to catch that, which together with his life hee loseth. Wee often lose an eternall Kingdome, for the gaine of toyes, and vanities. Who is there that hazzards not his soule, for the pleasures, or the profits of sin ? which when they haue, what haue they got, but shaddowes, or vexations ? The wealthy man is like a powder-

powder-master, who hath
prouision against an iene-
mie, but is euer in danger of
being blowne vp. As for
pleasure, 'tis at best but a
hilded vessel; which though
it please the palate for a cup
or two; yet the Lees are
at hand, and they marre it:
a little disturbance turnes it
into distaste. What a foole
were I to cast away my soule
on such transitorie trifles?
which when I haue, I am
neither sure to enioy, nor
to find commodious: what
I cannot keep without dan-
ger, I will neuer earnestly
seeke: to lose a Crowne
of gold, for a counterfet, is
more

more then a childish fond-
nesse. I had better sit still,
and be quiet in peace, then
rise to conquer a petty Vil-
lage, when my losse is a
large Citie.

XXXVII.

Christ healed diseases
three manner of wayes;
with meanes, as the Leper
in the eighth of *Mathew*:
without meanes, as the ten
Lepers in the seuenteenth
of *Luke*: against meanes, as
the man borne blind, in the
ninth of *Iohn*. I will looke
to meanes as beeing more
ordinarie, more reuealed:
but if my blind eye sees not
that

that present succour, my feare is not more, nor my griefe. 'Tis as easie to God to worke without meanes, as with them : and against them, as by either : 'Tis all one to him, Bee cleane, or Go wash. Yea, though eue-ry argument concludes danger, let not my hopes faile mee yet, his omnipotency is beyond that feeble stay of the soule : nor yet will I so depend on his will hidden, as I neglect to practice his will reuealed. For as to dis-regard his appointed meanes, is a supreme contempt: so to depend too much on things vnsearch-
able,

able, is rather a badge of rash presuming, then any notable courage of faith. I must looke to my way, and let him alone in his.

XXXVIII.

'Tis a Capitall misery for a man to bee at once both old, and Ignorant. If hee were onely old, and had some knowledge, he might abate the tediousnesse of decrepit age, by the diuine raptures of Contemplation. If he were yong, though he knew nothing, yet his yeeres would serue him, to labour, and learne: whereby in the Winter of his time,

time, hee might beguile the wearinesse of his pillow and chayre. But now his body beeing withered by the stealing length of his dayes, and his limbes wholly disabled, for either motion, or exercise: these together with a minde vnfurnished of those contenting speculations of admired Science, cannot but delineate the pourtraicture of a man wretched. A gray head with a wise minde, is a treasurie of graue Precepts, experience, & iudgement. But foolish old age, is a barren Vine in Autumne: or an Vniuersitie to study

study folly in : euery action
is a patterne of infirmitie :
while his body sits still, hee
knowes not how to finde
his minde action : and tell
mee if there bee any life,
more irkesome then idle-
nesse. I haue numbred yet
but a few dayes ; and those
I know, I haue neglected. I
am not sure they shall bee
more, nor can I promise
my head, it shall haue a
snowy haire. What then ?
Knowledge is not hurtfull,
but helps a good minde :
any thing that is laudable, I
desire to learne. If I dye to
morrow, my life to day shal
bee somewhat the sweeter
for

for knowledge : and if my day proue a Summer one, it shall not be amisse, to haue prouided something, that in the euening of my Age, may make my minde my Companion. Notable was the answere that *Antisthenes* gaue, when hee was asked what fruit he had reaped of all his studies? By them, saith hee, I haue learned, both to liue, and to talke with my selfe.

XXXIX.

There is a two-fold way to honour : Direct, when God cals : Indirect, when man seekes it, without the Lords warrant. *David* went the

the first, and his Crowne departed not frō his head, till nature had payed her debt, and his life dissolued: And when hee is gone, his Issue succeedes him. *Ab-solon* went the other, but his sinnes pulled him down with vengeance; and onely a dumbe pillar speakes his memory. God cannot indure the aspiring spirit, that would clime the hill of preferment, without his leaue: Theeues of honour, seldom finde ioy in their purchases, stability, neuer. Besides, I obserue the man that is fit for a place of note, neuer seekes it so much, as hee is sought

sought for, for it : whereas
euer the Bramble, that is
low, and worthlesse, cries
out aloud, Make me a King:
'tis incident to a weake
minde, to ouer-value it
selfe. How many would be
Magistrates, that know not
how to bee men ? *Moses*
objects much, when God
himself imposeth a charge :
For a man of vnderstand-
ing knowes, that 'tis better
to liue in the Valley, where
the times tempests blow o-
uer him : then to haue his
seat on the Mountains top,
where euery blast threatens
both his ruine, and fall :
howsoeuer others measure
him,

him, hee knowes his owne height; and will not exceed it. Yet beeing placed by an Almighty hand, hee that set him there, can keep him secure. But hee must then beware, that he makes not that his King, that should he his Subiect: that he giues not the reines, where he should vse the checke: and that he playes not the Ape too much, either by too idle imitation, or by doting too fondly, on his darling Honour. Thus cautelous, may he liue safe: When he that reacheth promotion without Gods calling him, may flourish awhile, but not thriue.

thrive. In ascents, those are the safest, that are broadest, and least sudden, and where the light is open: how soon is a fall caught in those staires that are darke, narrow, & quickly rising: I wil as well look to the way, as the thing: There is no path to happy preferment, but that which vertue treads: which was well noted by the Heathen, when they built the Temple of honour so, that none could enter it, but they must first passe through that of vertue. I had rather live honestly, though meanely: then by vnlawful practises vsurp a Crow ne.

X L.

XL.

Nothing more dis-
worthes a man, then Co-
wardice, and a base feare of
danger : the smooth way it
makes difficult, the difficult
inaccessibile. The Coward
is an vnfinisht man ; or else
one which nature made
lesse then others: If euer
he did any thing well, for-
tune was his guide, not
wisedome. His feare in him
begets delay, and delay
breedes that he feares, dan-
ger : the souldier that dares
not fight, affoords the Ene-
mie too much aduantage
for his preparation; both
for

for directing his souldiers,
plotting his Stratagemis,
strengthening his files, or-
dering his Campe, or do-
ing any thing may turne
disaduantage vpon his foe:
when as the valorous war-
riour giues most discomfi-
ture, in his sodainest onfet,
where hee takes away the
time for fortification. If it
bee by speech a man is to
act his part, feare puts an
ague in his tongue, and of-
ten leaues him, either in an
amazed distractiō, or quite
elingued. For the too se-
rious apprehension of a pos-
sible shame, makes him for-
get that, should helpe him
G against

against it: I meane a plaine boldnesse, bequeathing a dilated freedome to all his faculties, and senses: which now with a cold feare, are frozen and congealed. If not this, out of an vnmeasured care to doe well, it driues a man into affectation: and that like misshapen apparell, spoiles the beauty of a well limb'd body: For nature will not endure the racke; when you set her too high, she proues vntunable, and in stead of a sweet cloze, yeeldes a cracke: she euer goes best in her owne free pace: I will neither stay her so long, as to meet
de-

delay: nor runne her so far,
as to doe ought affectedly.
I had rather be confidently
bold, then foolishly timor-
ous; he that in euery thing
feares to doe well, will at
length doe ill in all.

XLI.

Many haue much lamen-
ted the losse of trifles, when
they might haue gained by
such damages, had they not
with them, lost themselues:
I meane, their quiet minds,
and patience. Vnwise so
to debarre themselues of
rest, when their vexation
cannot yeeld them profit;
if teares could either reco-

uer a losse, or recall time, then to weepe, were but to purpose; but things past, though with prudence they may be corrected, yet with greatest griefe, they cannot bee recalled: make them better wee may, but for to make them not to be at all, requires more then a humane strength, or a finite power. Actions once done, admit a correction, not a nullity. Although I will endeuour to amend what is gone by amisse, yet will I labour, neuer to grieue for any thing past, but sinne: and for that alwayes. A small losse shall neuer trouble

ble mee : neither shall the
greatest hindrance, make
my heart not mine owne.
He spake well that said, He
which hath himselfe, hath
lost nothing.

X L I I.

Some men are of so noble,
and free a disposition,
that you cannot beeing a
friend, aske ought, to receive
a deniall : it being one part
of their happines, to pleasure
the man they loue. Yet these
in the end, and these times,
are the only vnhappy men.
For being exhausted by the
necessities of others, and their base

working on a free nature;
an vnwelcom want, at once
vndoes them, and the good-
nesse of their disposition.
pitty such willing courtesies
should be cast away in such
vngratefull ground; that
like an vnbottomed Gulfe,
swallowes, but returns
not: or that a mans firme
loue should make him doe
that, should kill himselfe
in future. Contrarie to
these, you haue another
sort are fast, and holding:
and though sometimes they
might pleasure a friend,
without a selfe preiudice:
yet their inbred crabbed-
nesse reserues all, with a
close

close hand. And while the other ruins with a faire affection; hee thriues with a vulgar hate, and curses; such as the first, are best to others: such as the last, to themselves. I will so serue others, as I iniure not my selfe: so my selfe, as I may helpe other.

XLIII.

As there is no feate of Actiuity so difficult, but being once done, a man ventures on it more freely the second time: so there is no sinne at first so hatefull, but being once committed willingly, a man is

made more prone for a reiteration. For there is more desire of a knowne pleasure, then of that which onely our cares haue heard report of. The horse that hath fed on prouender, will looke and long for it: but the iade that hath only had hey, expects no more then his racke. So farre is ignorance good, that in a calme, it keepes the minde from distraction; and knowledge, as it breedes desire in all things, so in sinne. Bootlesse therefore shall euer be that cunning fetch of Satan, when hee would induce me once to make a triall

all of sinne, that I might thereby know more, and be able to fill vp my mouth with discourse, my minde with fruition; bearing mee in hand, I may at my pleasure giue it the hand of parting, and a finall farewell. Too often (alas) haue I bin deceiued with this beguiling perswasion, of a power to leaue, and a will to returne at my will. Henceforth shall my care bee to refraine from once. If I grant that, stronger perswasions will plead for a second action: 'tis easier to deny a guest at first, then to turne him out, hauing stay-

ed a while. Thou knowest not, sencelesse man, what ioyes thou lovest, when thou fondly lashest into new offences. The world cannot repurchase thee, thy pristine integrity: thou hast hereby lost such hold of grace, as thou wilt neuer againe be able to recouer. A mind not conscious of any foule enormities, is a fair temple in a durty street: at whose dore, Sinne, like a throng of rude plebeians, knockes incessantly: while the doore is shut, 'tis easie to keep it so, and them out: open that, but to let in one, thousands will rush in after him

him, and their tramlings
will for euer soyle that vn-
stained floore, while thy
conscience is vnspotted,
thou hast that can make
the smile vpon the racke,
and flames; 'tis like *Ho-
mers Nepenthe*, that can ba-
nish the sadnesse of the
minde. But when thou
woundest that, thou buriest
thy ioyes at once: and
throwest a Iewell from thee
is richer then the wealth of
worlds. Foole that thou
art, that wandring in a
darke wildernesse, dost
wilfully put out thy candle;
and thinkest cold water can
flake thy thirst, in the bur-
ning

ning fit of an Ague; when it onely breeds in thee a desire to powre in more. Hee that neuer tasted the pleasures of sinne, longs lesse, after those banefull discontenting contents. What sweets of sinne I know not, I desire still to bee vnexperienc't in. I had rather not know, then by knowledge be miserable. This Ignorance will teach me Knowledge, of an vnknowne peace. Let mee rather be outwardly maimed, and want discourse: then bee furnisht of that, and possesse a wound, that bleedeth within.

XLIV.

'Tis foolish, and sauiors
not of common policie, to
purchase friends by large
gifts : because hauing once
vsed them to rewards, they
will still expect more : and
custome that pleaseth, is
seldome omitted, without
either discontent, or dan-
ger. If then our loues to-
kens shall seem to diminish,
friendship likewise will de-
crease: and if not quite con-
sume, yet easily be drawne
to allow harbour to base
dis-respect : which what a
thorne it is to an affectio-
nate minde, I desire rather
to

to know by iudicious observation, then by reall experience : but sure I am, it no way can bee small : yet most true must it needs be, that friendship wonne by large gifts, resembles but the straw fire ; that hauing matter to feed vpon, burnes brightly : but let new fuell be neglected ; it dyes, consumes, and quite goes out. Nor further can this amity be euer approued, or sure, or sincere. For hee that loues me for my gifts sake, loues my gifts, about my selfe ; and if I should happen to light on aduersitie ; I should not finde him then
to

to appeare : there being no hope of a gainefull requittall. If I giue any thing , it shall be because hee is my friend : not because I would haue him so : not so much that I may haue his loue ; but that already , hee hath mine. I will vse them sometimes so continue friendship , neuer to begin it. I doe not hold him worthy thanks, that professeth me a kindnesse for his own ends.

X L V.

Nothing more saddens the soule of a good man , then the serious apprehension

sion of a iust shame. If it were false, his own cleerenesse would bee a shield strong enough, to repell the darts of slander. For man is neuer miserable, till Conscience turnes his enemy. If it were but the losse of riches, there were a possibilitie of a recouerie: if of friends, hee might finde more, or content himselfe with the knowledge of their happinesse, in that glorious Mansion of the Saints: if of corporall anguish, a quiet minde might mitigate his paines, or industry with time, take a truce with sorrowes: but this

this misery is immedicable. Credit once lost, is like water so diffusively spilt, that 'tis not in humane to recollect it. If it bee, it hath lost the purity, and will for ever after, be full of soile: and by how much his honesty was more noted; by so much will his shame bee more, and his griefe. For see what a horreur he hath before him; all will bee now ready to brand him with the odious, and stigmatical name of an Hypocrite. His Reputation (which though it bee not dearer then his soule, yet he prizeth aboue his life) will be
blackened

blacked with an eternall
staine : which nor absence,
time, endeavour, nor Death
can wash away. If he liues,
and could in himselfe for-
get it : yet the enuious
world will keepe it vpon
record : and when hee
minde it not, rub it on his
galled soule. If he could fly
from his Countrey, that
would like a Bloud-hound
follow him: if he dyes, that
will suruiue him, and make
his very graue contempti-
ble : nay, so farre will it
spread, as somewhat to in-
fect his friends: and though
haply in himselfe hee may
bee bettered, by so rash a
fall :

fall : yet the cruell, and vncharitable world will euer thinke him worse. In this I dare not follow it : in doing that may cause this, I hope I shall not. I will first striue to be void of the act might bring shame, next, not to cast it in the dish of the penitent. If my sufferings bee vniust, I am sure in the end I shall find them comfortable. If God hath pleas'd to remit offences, why should I commemorate them ? A good life is a fortresse against shame; and a good man's shame, is his benefit : the one keepes it away; the other when it comes,

comes, makes it proue profitable.

XLVI.

The will for the deed, is oft with God accepted: and he that is a thankfull Debtor, restores a benefit. Many benefits, nay, all I possesse, O Lord, from thee I know I haue receiued: requite them I cannot, returne them I may not, and to rest ingratefull, were a sin inexcusable. Since then I cannot retaliate thy loue, or retribute thy fauours: yet Lord will I owe them, with a desire to pay.

XLVII.

XLVII.

There is not any thing
eates out friendship, sooner
then concealed grudges.
Though reason at first pro-
duceth opinion, yet opini-
on after, seduceth Reason.
Conceits of vnkindnesse
harboured and beleued,
will worke euen a steady
loue, to hatred. And there-
fore, reserved dispositions,
as they are the best keepers
of secrets: so they are the
worst increasers of loue.
Betweene friends it cannot
be, but discourtesies wil ap-
peare: though not inten-
ded, by a willing act, yet fo-
taken,

taken by a wrong suspect :
which smothered in si-
lence, increase dayly, to a
greater distaste : but revea-
led once, in a friendly man-
ner, oft meet with that sa-
tisfaction, which doth in
the disclosure banish them.
Sometimes ill tongues, by
false tales, sow Discord be-
tweene two louers. Some-
times mistakes, set the mind
in a false beliefe. Some-
times iealousies, that flow
from loue, imprint suspiti-
on in the thoughts. All
which may find ease in the
vtrering : so their discoue-
rie be in mildnesse ; other-
wise, choller casts a mist be-
fore

fore the eyes of the minde,
and when it might see
cleerely, will not let it. If
betweene my friend, and
my selfe, a priuate thought
of vnkindnesse arise; I will
presently tell it, and bee re-
conciled: if he be cleere, I
shall like him the better
when I see his integritie: if
faultry, confession gaines
my pardon, and binds mee
to loue him: and though
we should in the discussion
iarre a little, yet will I bee
sure to part friendly. Fire
almost quench't, and laid
abroad, dyes presently: put
together, it will burne the
better. Euery such breach

as this, will vnite affection
fastened a little shaking pre-
fers the growth of the tree.

XLVIII.

I haue sometimes wish't
my selfe in some high seate
of honor: with what folly,
I haue after scene, and been
displeased, with my selfe,
with my desires, so vnbe-
fitting wisdom, so disso-
nant from Christianity. For
what can a high place con-
ferre vnto mee, that can
make my life more truely
happy: if it addes to my
ioyes, it increaseth my fear;
if it augments my pleasure,
my care is more, and my

trouble. But perhaps I shal
haue reuerence, weare rich
apparell, and fare deliciouſ-
ly : alas! cold flames, wet
raymēt. Haue I not known
some inioying all, and ne-
uer found other fruit, but
enuie, beggery, and diſeaſe?
ſo haue in the end, wiſhed
to change, for lower Ho-
nors, for meaner dignities,
accounting themſelues as
the ſtag, on the top of a ſhip-
maſt, as more high, and
more viſible; ſo more, and
euer open, to the wind, and
ſtormes: being as a worthy
Iudge once answered one,
that gaue him his title of
Honor : True, Honorable

H

ſer-

servants: to pass through
the toyles of a circuit, and
thinke on any mans busines
but their owne. Ah Tissue
cover, to a straw Cushion!
But I shal haue more means,
so shal I do the more good:
I grant; but may I not doe
as much good, with lesse
meanes? 'Tis a question
who shall haue more re-
ward, of him that does most
in quantity, or most accor-
ding to the proportion of
his meanes; If Christ may
be admitted as arbitrator,
the poore Widdow gaue
more, then al the rich ones.
I feare, if I had more, I
should spend more in waste:
sure

sure I am, I should haue more to answere for. Besides, who knowes what a change wealth might work in me? what a snare hath it proued to many, that like the Sunne, haue in the morning of their time, moun- ted themselues to the high- est pitch of perspicuity, and brightnesse? which when they haue once attained, they decline, fall, vanish, & are gone; leauing nothing behind the, but darke night, blacke reputation. If not this, what can I tell, but that I might gather like a sponge, to bee squeezed out againe, by some grinding

oppressor? So bee more vexed with an vnexpected losse, then pleased with my short inioyment. The thiefe that meets with a full purse, takes away it, and returns a stabbe; while the empty pocket makes the life secure: then perhaps we could wish to be poore, but cannot: that so vvee might lessen our griefe, by the sorrow for our losse. Tell me then, O my soule! vvhat should make thee wish to change? I liue in a ranke, though not of the highest, yet affoording as much happinesse, more freedome: as beeing exempt

empt from those suspitious cares, that pricke the bosome of the wealthy man : 'tis such as might content my better, and such as heaven smiles on, with a gracious promise of blessing, if my carriage be fair and honest; and without these who is well ? I haue necessaries, and what is decent ; and when I desire it, something for pleasure. Who hath more that is needfull ? If I be not so rich, as to sowe almes by sackfulls, euen my Mite, is beyond the superfluity of wealth : and my pen, my tongue, and my life, shal (I hope) helpe some

to better treasure, then the earth affoordes them. I haue food conuenient for mee : and I sometimes find exercise to keepe my body healthfull : when I doe, I make it my recreation, not my toyle. My rayment is not worst, but good ; and then that, let mee neuer haue better. I can bee as warme in a good Kersey, as a Prince in a Skarlet robe. I liue where is much means of true saluation : my libertie is mine owne, I can both frequent them, and desire to profit by them. I haue a mind can bee pleased vvith the present ; and if time
turnes

turnes the wheele, can indure a change, without desiring it. I vwant nothing but abundance; and this I neede not, because want herein, I account much better then reall possession: if it had beene fit for mee, I know, my God would haue bestowed it on me. He neuer was so careles of a child of his, as to let him misse that, he knew might make for his good. Seeing then, hee sees it inconuenient, it shall bee my ioy to liue without it; and henceforth, will I not long any more to change. He is not a compleat Christian, that

cannot be contented vvith
that he inioyes. I will ra-
ther settle my minde to a
quiet rest, in that I finde :
then let her wander, in a
wearied sollicitude, after
vngotten plenty. That e-
state that God guies mee, e-
uer vvill I esteeme best :
though I could not thinke
it so, I am sure it is so : and
to think against knowledge,
is a foolish suspicion.

XLIX.

'Tis a precept from a per-
fidious mind, that bids vs
thinke all knaues vve deale
vvith : so by distrusting, to
hinder deceit. I dare not
giue

giue my mind that liberty,
lest I iniure charity, and run
into error. I will thinke all
honest, if strangers : for so
I'me sure they should bee ;
only let me remember, they
are but men : so may vpon
temptation, fall with the
time ; otherwise, though
they want religion, Nature
hath implanted a morall
iustice, which vnperuerted,
will deale square. Christs
precept was found in the
mouthes of Heathen. *Doe
not to another, what thou
wouldst not haue done to thy
selfe.*

L.

Though the bodies excretions grow but insensibly, yet vnlesse they bee dayly taken away, wee see, they make men monstrous: as *Nabuchadnezzars* haires were like Eagles feathers, and his nayles like birds clawes, in his seuen yeeres bestialitie. So that those things which nature with due ordering, hath made for vse and ornament: with a carelesse neglect, grow to mischief, and deformitie. In the soule I finde it yet worse: and no Vice so soon steales on vs, as the abuse of things.

things in themselves lawfull : For Nature euer since her first deprauation, without a corrigible hand to restraine her, runs into wide extremities. I know, 'tis good the Vine should flourish, but let it alone, and it ruines it selfe, in superfluous branches. Our pleasures wee see, are sometimes the enliuenings of a drooping soule : yet how easily doe they steale away our minds, and make vs with a mad affection, dote vpon them : none suspecting in so faire a semblance, a *Sinon*, that should gull vs, with such dissuade postures: but because
we

we know them lawfull, we boldly, and heedlessly vse them : and as Prouidence is the mother of happinesse : so negligence is the Parent of misery. I will euer bee most circumspect, in things veiled with either goodnesse, or sweetnesse. Nothing steales more soules frō God, then lewd courses that are outwardly glorious. Reason hath not so dull an eye, but shee may see those things, that are apparantly ill : but those that are so, onely by their accident, haue power to blind her sight : so require more care, more vigilancy. I'le
only

only vse them, to make me better: whē they leaue that, I'le leaue them : and deale with 'vm in a wise discreti-on, as the Emperour *Commodus* did with his seruants, in a wicked iest, banish them : not for the ill they haue done mee; but for the harme they may doe. Since all my goodnes cannot make one sin good: why should an accidentall sinne spoile that, which is good in it selfe?

L I.

There is no man that liues well, but shall be suspected for selfe-conceited, vnlesse

vnlesse hee can liue like a Hermite, in a Cell : or like some Satyre, in an vnfrequented Desart. He cannot for his life so carry himselfe, but he shall sometimes light on lewd company : such as hee neither loues, nor cares for. If hee continues society with them, he endangers his soule : either by participating of their bad actions, or else by conuiuing at those offences, he sees they delight in: either of which, not onely cast a present guilt on the soule, but euen worke it to such a temper, as makes it apt to receiue the impression

on of any ill; So secretly
insinuating, till it come
fro toleration, to allowance,
Action, Custome, Delight.
Bad Companions are like
Traitors, with whom if we
act, or conceale, wee are
guilty: this Pitch will de-
file a man. If he shall out of
an honest care of his soules
welfare, and his loue to Re-
ligion, labour to auoid such
bad associates: or beeing
vnhappily fallen among
them, seeke for a present e-
scape: Then pride, and a
high conceit of himselfe, is
guessed the onely motiue
of his bodys departure:
when indeed 'tis onely
good-

goodnesse, that importunes his absence. But tell mee now, is't not better I leaue them, & be thought proud wrongfully: then stay with them, and be knowne bad certainly? He's a foole that will sell his soule, for a few good words, from a bad mans tongue. What is't to me, how others thinke me, when I know, my intent is good, and my wayes warrantable? A good conscience cares for no witnesse: that is alone, as a thousand. Neither can the worlds Calumnies, worke a change in a minde; resolved. How-soeuer heere my Reputation

on should be soiled vnworthily, yet the time is not farre off, when a freedome from sinne will bee more worth, then a perpetuated fame from *Adam*, till Doomes day. While heauen and my Conscience see mee Innocent, the worlds suppositions cannot make mee culpable. Hee that is good, and ill spoken of, shall reioyce, for the wrong is done him by others. Hee that is bad, and well reported, shall grieue for the iniury hee does himselfe. In the one, they would make mee what I am not: in the other, I make my selfe what

I should not. Let mee rather heare ill, and doe well: then doe ill, and bee flattered.

LII.

For iniuries, my opinion is with *Socrates* : 'Tis better to suffer, then to offer them. He may be good that beares them : he must be ill that proffers them. *Saul* would slay *David*, when himselfe only is vitious, and ill. Vice, is accompanied with iniustice ; Patience, is an attendant on Vertue.

LIII.

LIII.

In all nations, two things are causes of a common prosperity: Good Government: and good Obedience: A good Magistrate, over a perverse people, is a sound head, on a surfettèd body. A good Communitie, and a bad Ruler, is a healthfull body, with a head aching: either are occasions of ruine: both sound, preservatiues. A good Governour is a skilfull Shipmaster, that takes the shortest, and the safest course: and continually so steeres, as the Rockes, and Shelves which

which might shipwracke the state, be auoided : and the voyage euer made, with the soonest speed, best profit, most ease. But a wicked Magistrate is a Wolfe made leader of the fold : that both satiates his crueltie, and betrayes them to danger. To whom if you adde but ignorance, you may vpon certain grounds, prophesie destruction. *The Iudges insufficiencie, is the Innocents calamitie.* But if the Common-wealth be obedient, & the Ruler worthy : how durable is their felicitie, and ioy ? *Solon* might well say, That Citie was

was safe, whose Citizens were obedient to the Magistrates, and Magistrates to the Lawes. What made the *Maïor Scipio* so victorious, but his wisdom in directing, and his Souldiers willingness, in obeying, when he could show his troopes, and say, You see not a man among al these, but will, if I command him, from a Turret throw himselfe into the Sea? The inconuenience of stubbornnesse, that Consull knew, who meeting vvith an obstinate Youth, sold both him, and his goods, saying, Hee had no need of that Cittizen, that vvould
not

not obey. As it is in the larger, and more spacious vworld; so is it in the little world of Man. None if they serue their true Prince, but haue a Gouvernour completely perfect. Criticisme it selfe, cannot find in God to cauill at. He is both iust, and mercifull, in the Concrete, and the Abstract, he is both of them. Who can taxe him with either crueltie, or partialitie? though my obedience cannot answer his perfection; yet will I endeavour it. If Christ bee not my King to gouerne, he wil neither be my Prophet to forewarne, nor my

my Priest to expiate. If I cannot come neere it, in effect, as being impossible: I will in desire, as being convenient: so though lesse, yet if sincere, I know, he wil accept it: not as meritorious, but respecting his promise.

LIIII.

'Tis an Aphorisme in Physicke, that they which in the beginning of sicknes eat much, and mend not, fall at last to a generall loathing of food. The Morall is true in Diuinity. He that hath a sick conscience, and liues a hearer vnder a fruit-

fruitfull Ministry, if hee growes not sound, he will learne to despise the word. Contemned blessings leaue roome for curses. Hee that neglects the good hee may haue, shall find the euill he would not haue. Iustly hee sits in darknesse, that would not light his Candle when the fire burned cleerely. He that needs counsell, and will not heare it, destines himselfe to miserie, and is the willing Author of his own woe. Continue at a stay he cannot long: if he could, not to, proceede, is backward. And this is as dangerous to the soule, as the other

other to the body. Pittifull
is his estate, that hates the
thing should helpe him: if
ever you see a drowning
man refuse helpe, conclude
him a wilfull murtherer.
When God affoords mee
plentifull meanes, woe bee
to mee if they proue not
profitable: I had better
haue a deafe eare, then hear
to neglect, or hate: to the
burying of such treasures
there belongs a curse, to
their mispending, Iudge-
ments.

L V.

God giues three kinds of
gifts, Temporall, Spirituall,
I and

and Eternall; Temporall,
as Wealth, Pleasure, Ho-
nour, and such like. Spirituall,
as Saving Faith, Peace
of Conscience, and assu-
rance of Saluation. Eter-
nall, as Glory and happines
in heauen for euer. The
first is common to the wic-
ked, as well as the godly,
and they mostly flourish in
these terrene beauties. For
who so great in fauour with
the world as they? They
liue, become old, and are
mighty in power, as *Iob*
speakes in his 21. yet all
these sweetes passe away
like a vapour, and though
they reuell out their dayes
in

in mirth, yet in a moment they goe downe to the graue. The two other God bestowes onely vpon his Elect: all that heere hee often giues them, is onely one of these: some spirituall fauours hee bestowes vpon them, the other he reserues for them, when Earth cannot cal them her Children. One he giues them not, till they be gone from hence; the other when they haue it, the world sees it not. What differēce can a blind man perceiue, betweene a sparkling Diamond, and a worthelesse pebble? Or what can a naturall man spie, in

an humble Christian, that
euer hee thinkes may make
him be happie: Afflictions
heere are the Lot of the
righteous, and they dimme
those splendid beauties;
that speak them faire in the
eye of the Almighty: they
are sports of the priuie
Chamber, that these Kings
ioy in: the vnciuill vulgar
see not the pleasures of their
Crown: Whereas the wic-
ked, and God-forsaken man
spreads out his plumes, and
seemes euen to checke the
Sunne in his glory. Vice
loues to sceme glorious, yea
more to sceme, then to bee.
What a Lustre these Glow-
wormes

wormes cast in darknesse;
which yet but touched, are
extinct: a poore reckoning
alas in the end! when all
these counterfet Jewels shal
be snatched from him, and
he answer for all strictly,
at the vnauoidable barre of
the last Iudgement. They
had neede haue some plea-
sure here, that can haue no-
thing but woe heereafter.
Flesh, rebellious flesh,
would sometime set me to
murmur at their prosperity;
but when my minde in her
Closet reuolues their fickle
estate, and findes all their
good in presēt, & outward,
I see nothing may be a mid-
I 3 wife

wife to the least repining
enuie. When my soule sola-
ceth her selfe in those rai-
shing delights that exhila-
rate a Christians mind, how
poorely can I thinke of
those lamentable ioyes? the
spirituall man lookes on the
flourishes of this life with
pitty, not desire. If God
giues the wicked one, and
me two, why should I com-
plaine? but when the least
of mine, is infinitely better
then his all, let mee neuer
grudge him, so poore, and
so short a heauen. If God
affoords mee his childrens
faouours, (though oppressed
with pouerty) I am richer,
then

then all their gawdy Adu-
lations can make me : be-
cause I haue already the
earnest of a World of Ioy,
which the wicked shall ne-
uer obtaine.

LVI.

I wonder what spirit
they are indued withall,
that can basely libell at a
man that is false! If they
were heauenly, then would
they with him condole his
disasters, and drop some
teares in pittie of his folly,
and wretchednesse : If but
humane, yet nature neuer
gaue them a mind so cruell,
as to adde weight to an o-

uercharged beame. When I heare of any that fall into publike disgrace, I haue a mind to commiserate his mis-hap, not to make him more disconsolate. To inuene a name by libells, that already is openly tainted, is to adde stripes with an Iron rod, to one that is flayed with whipping: and is sure in a mind well-temper'd, thought inhumane, diabolicall,

LVII.

Our yeeres at full are fourescore and ten: much time compared to a day; but not a minute in respect
of

of eternity : yet how few
 liue to tell so large a succes-
 sion of time ? One dyes in
 the bud , another in the
 bloome, some in the fruite,
 few like the sheafe, that
 comes to the barne in a full
 age; and though a man liues
 to inioy all, see but how lit-
 tle he may call as his owne.
 He is first *Puer*, then *Iuue-
 nis*, next *Vir*, and after *Se-
 nex*; the first hee rattles a-
 way in toyes and fooleries,
 ere hee knowes where he
 is, spends a great part of his
 precious time : hee playes
 as if there were no sorrow,
 and sleeps as if there would
 neuer bee ioy. The next,

pleasures and luxurie shorten and hasten away : vnchecked heat makes his nimble spirits boile; hee dares then doe that, which after he dares not thinke of: he does not then liue, but reuell; & cares not so much for life, as for that which steales it away, Pleasure. Hee hath then a soule that thinkes not of it selfe, but studies onely to content the body : which with her best indulgence, is but a piece of actiue earth: when she leaues it, a lumpe of nastinesse. The third, Cares of the world, and posterity, debarre of a sollid content:
and

and now when he^{is} mounted
to the height of his way,
he finds more misery, then
the beginning told him of.
What iarres, what toyles,
what cares, what discon-
tentments, and what vnex-
pected distractions, shall he
light vpon? if poore, hee's
miserable, and ridiculous: if
rich, fearefull & solicitous:
this being all the difference
betweene them, the first la-
bours how to liue, the o-
ther studies how to conti-
nue liuing. In the last, na-
ture growes weake and irk-
some to her selfe, venting
her distaste with *Salomon*,
and mournes that now shee
finds

finds her dayes, that be vn-
pleasing. He that liues long
hath onely the happinesse,
to take a larger taste of mi-
sery : what before hee
thought hurled about with
more then a sphericall
swiftnesse, hee now thinks
more tedious, then a tyred
Hackney in foule wayes :
Time, that before hee hath
wooded to stay for him, now
he could on his knee sue to,
to haste him away. But if
(that honey of all humani-
ty) Learning, hath taught
him a way to cooze his sor-
rowes, he could then with
old *Themistocles*, find in his
heart to weep, that he must
then

then leaue life, when he begins to learne wit. Thus all mans ages are so full of troubles, that they filch away his time of liuing. The first is full of folly: the second of sinne: the third of labour: the last of griefe. In all, he is in the Court of this world, as a ball bandyed between 2. rackets, Ioy, & sorrow: If either of the strike him ouer, he may then rest: otherwise, his time is nothing, but a constant motion in calamitie. I haue onely yet runne through the first, and passed my *Puerilia*; whether my life, or my youth shall be ended first, I
nei-

neither know, nor care. I shall neuer bee sorrowfull, for leauing too soone, the tempests of this tumbling Sea. But if I see my Summer past, I hope in Autumn God will ripen me for himselfe, and gather me; if my Maker, and master saw it fit, I could bee content neither to see it, nor winter, I mean the winter of age: but if he shall appoint mee so large a time, I shall willingly pray as my Sauour hath taught mee, His will bee done: though I wish not the full fruition of all, yet doe I desire to borrow a letter from each: So in stead of *Puer*,
Iuuenis,

Iuuenis, Vir, & Senex; giue
mee the foure first letters,
which will make mee
P I V S.

L V I I I.

Two things in my appa-
rell, I will onely aime at ;
Commodiousnes, Decen-
cie: beyond these I know
not, how ought may bee
commendable ; yet I hate
an effeminate sprucenesse,
as much as a phantasticke
disorder. A neglectiue com-
linesse is a man's best be-
comming ornament. *Sarda-
napalus* was as base in his
Feminine vestures, as *Helio-
gabalus* was mad, when hee
wore

wore Shooes of Gold, and Rings of Leather: the one shew'd much pride, the other more wantonnesse: let mee haue both these excluded, and I am pleas'd in my Garments.

LIX.

Though an enemy bee not a thing necessarie; yet is there much good vse to be made of him: yea, sometimes he doth a man a greater pleasure, then a dearer friend. For wheras a friend, out of a feare to displease, and a kinde of conuiuing partialitie, speaks only *Placentia*, & such as he thinkes, may

may not giue a distaste, an enemy vtters his opinion boldly, and if any act, misbecoming vertue, spring from a man, he will be sure to finde it, and blowe it abroad. So that if a man cannot know by his friends, wherein he offends; his enimie will bee so much his friend, as to shew him his folly, and how hee fayles.

'Twas a good speech of *Diagenes*, *Wee haue need of faithfull friends, or sharpe enemies*. Euery man hath vse of a monitor: yet I see in all, such a naturall and wilfull blindness through selfe-loue, that euery man
is

is angry when his enemy
reuiles him, though iustly :
and all pleased , when a
friend commends , though
his Encomion be false, and
desertlesse. I will entertaine
both with an equall vvel-
come : neither , without
some meditation, and good
vse. If one praise me for the
thing I haue not , my first
following endeouour shall
bee to get what hee com-
mends mee for ; lest vvhen
the time comes that I should
shew it, hee reape disgrace,
by reporting vnttruths, and
I lose my credit, by want-
ing that , I am suppos'd to
possesse. If for that I haue :

I will striue to attaine it, in a measure more large: so shall his words be truth, and my deeds prooue them. If my enemy vpbraids me, let mee see if it bee iustly. It was an argument of much worth, in that renowned *Macedonian*, which made him (when he was told *Nicanor* rayled on him) say, *I beleene he is honest, and feare I haue deseru'd it.* If it bee so, I will labour to shake off that corruption, and be glad I haue so discouer'd it. But if iniuriously hee reports foule, it shall bee my ioy to beare contentedly, the vniust aspersions of malicious
Cen-

Censure : who euer was,
that was not slandered:
Though hee should be be-
leeu'd awhile: yet at last, my
actions would out-weigh
his words, and the disgrace
rest, with the intender of
the ill. So that webbe of
scandall, they would iniect
vpon me, my life shal make
a garment, for themselves
to weare. That stone that
iniury casts, euer in the end,
lights on her selfe.

L X.

Two things a man ought
to respect while hee liues
heere; his inward integri-
tie, and his outward vp-
rightnesse :

rightnesse: his piety toward God, and his reputation among men. The one is by performance of religious duties; the other by obedience to the lawes publike; the one makes his life famous; the other, his death happy: so both together, bring credit to the name, and felicitie to the soule. I wil so be alone, as I may be with God: so with company, as I may please the godly; that, report from good men, may speake me vertuous. Thus whensoever my breath shall bee made but aire, they shall beleue, and I know, my selfe to bee blessed.

bleſſed. The death of a good man, is like the putting out of a wax perfumed Candle; hee recompences the loſſe of light, with the ſweet odour hee leaues behind him.

LXI.

As it ſareth between two friends, that haue been ancient familiars, yet dwelling aſunder, the one out of a careleſſe neglect, forgets and omits his vſuall duty of viſitation; and that ſo long, that at laſt he forbears to goe at all: ſo their loues decay, and diminish: not proceeding from any Iarre, but onely

onely out of a stealing neglect, of renuing their loues: Euen so it fals out between God, & the carelesse Christian: who when hee hath long omitted the duty of Prayer, and perhaps hath some small motiues of a happy returne; the Diuell asks him with what face hee can now repaire vnto him, hauing been so long a stranger, both to him, and that holy duty. Dis-respect is the way to lose a friend: Hee that would not continue a friend, may neglect him, and haue his aime. Experience hath taught mee how dangerous negligence hath

hath beene, how preiudicial : how soone it breeds custome; how easily, and insensibly, custome creeps into Nature; which much labour, and long endeavour cannot alter, or extirpate. In this cause there is no remedy but violence, and the seasonable acceptance of opportunitie: The vigilant Mariner sailes with the first winde, and though the gale blow somewhat aduersely, yet once lanced forth, he may either finde the blast, to wombe out his sailes more fully, or else helpe himselfe, by the aduantage of Sea-roome: whereas he,
that

that rides still anchor'd in
the Riuer, and will sayle
with none, but a wind faire,
may either lye till hee lose
his voyage, or else rot his
Barke in the Harbour. If
a supine neglect run me on
these sands, a violent blast
must set me afloat againe. In
things that must bee, 'tis
good to be resolute. I know
not whether I shall haue a
second call, or vvwhether my
first motion shall die Issue-
lesse. I am sure I must re-
turne, or perish: and there-
fore necessitie shall adde a
foot to my weake desires;
yet I will stroue more to
preuent this, by frequent

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fami-

familiaritie; then beeing an estranged friend, to renew old loves: not that after error, I would not returne; but that I would not stray at all.

LXII.

The good man hath many sorrowes, that the wicked man neuer knowes of: his Offences, the sinnes of the Time, the dishonour of God, the dayly increasing of Satans kingdome, and the present misery of his fathers children: So that many times, when the prophane man is belching out his blasphemies, hee inwardly

wardly drops a teare in his soule, and is then petitioning heauen for his pardon. But to strengthen him vnder the burthen of all these, he hath one ioy (that were all his sorrowes doubled) could make him lightly beare them : and this is the truth of Gods promises. If I haue more troubles then another, I care not ; so I haue more ioyes. God is no tyrant, to giue mee more then my load. I am well in the midd'st of all, while I haue that, which can vp-hold me in all. Who deserves most honour of the sluggard that hath kept his

bed warme, or the man that hath combated a monster, and master'd him? *Iob* was not so miserable in his afflictions, as hee was happy in his patience.

LXIII.

The enuious man is a squint-ey'd foole; and must needs want, both wit and honesty : for as the wise man hath alwayes his mind fixed most on his owne affaires : so on the contrary, hee obserues other mens; while those that are proper and pertaining to himselfe, inioy the least of his counsell and care. He sees others.

others, & is blind at home; he lookes vpon others as if they were his, and neglects his own as if they were another. Againe, that which he intends for mischief, & a secret disgrace; euer addes some splendour to the brightnesse of his worth, he doth so vniustly maligne: as if wishing him infamous, he would labour to make him famous: or desiring to kill him, would prescribe him a Cordiall. Enuie, like the worme, neuer runs but to the fairest and the ripest fruit: as a cunning Bloudhound, it singles out the fattest Deere of the Herd:

'tis a pitchy smoake, which wherefoeuer we finde, wee may be sure there is a fire of vertue. *Abrahams* riches were the *Philistims* enuie. *Jacobs* blessing bred *Esaus* hate. He's a man of a strange constitution, whose sickness is bred by anothers health; as if nature had made him an Antipathite to vertue; If hee were good, or meritorious, hee would neuer grieue to haue a companion: but being bad, and shallow himselfe, hee would damme vp the streame, that is sweete and silent: so by enuying another, for his radiant lustre, he giues the world

world notice, how dark and obscure hee is in himselfe. Yet to all these blurres, if it were a vice, that could adde but a dramme of content, there might something bee spoken in way of Apology; But whereas all other vices are retained, either for pleasure or profit; this only like a barren field, brings forth nothing, but bryars, and thornes : nothing but a meager leanenesse to the pined corps, accompanied with griefe, vexation, madnesse. If another excell me in goodnesse, I'le make him my example to imitate: not my blocke to stumble on.

If in wealth, I shall with him blesse God for his plenty, neuer grudge at those faire fauors of heauen, God hath enough, both for mee, and him: but if he deserues better, let mee applaud the diuine Iustice, not taxe it. If the vice it selfe shall not cause me to shunne it; yet the folly of it shall awe mee so much, as not to shake hands with a *Serpent* so foule: 'tis only the weak-sighted, that cannot endure the light. A strong eye can vnhurt gaze the Sunne.

LXIIII.

The Councell the Philosopher gaue the young men of *Athens*, may with much profit, be appli'd by a Christian : viz. That they should often view themselves in a glasse, that if they were faire, and well featured, they should doe such things, as should bee beſeeming their amiable shape : but if foule, and ill fauored, that then they should labour to salue the bodies blemishes, by the beauties of a mind, accoutred with the ornaments of vertue, & good literature. The Law is the Christians looking glasse ;

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which will shew all, without either flattery, or partiality. 'Tis a globe hung in the midd'ft of the roome, vvhich will shew thee euery durty corner of thy soule. If thou hast wandered in a darke way, this will tell thee thy aberrations: and put thee againe into true path. In it vwill I often behold my selfe: that if I bee free from the outward, actuall violation of it, any thing faire, or haue some beauties, I may study daily, how to maintaine them, how to increase them. But if I find my selfe like a Leopard in his spots, or an *Ethiopian*.

opian in his hiew naturall, blacke and deformed (as I cannot be otherwise in my selfe) it shall yet make mee see my defects, and striue to mend them. Knowne deformities incite vs to search for remedy : The knowledge of the disease, is halfe the cure.

LXV.

There is no man so badly inclin'd, but would gladly bee thought good : no man so good already, but would be accounted somewhat better : Which hath oft made me sit down with vvonder, at the choise excell.

cellēcy of religious vertue; that euen those which in heart contemne this Princess; yet cannot but think it an honour, to be counted as attendants to her. Such a diuine, and amazing Maiestie there is in Goodnes, that all desire to weare her Liuary, though few care to performe her seruice: Like proud *Courtiers*, they would faine bee Fauorites, but scorne to attend. If then they cannot but affect her, that are her enemies; how should they loue her that ioy to be friends? If I bee bad, let my care bee to bee good indeed, not thought so.

so. If any good parts already shine in me; I had rather in silence know my selfe better, then haue the vnconstant world deeme me, either rare or excellent.

LXVI.

It was well said of *Dauid*, The vicked man shall not liue out halfe his dayes: for by his intemperancy, hee puls on himselfe either diseases, or iudgements; which cut him downe, before hee bee fully growne. And though his dayes bee multiplied, he makes the seeme much shorter, then indeed they are. For besides the
beeing

beeing taken away by vntimely accidents, there bee two things that seeme to contract time, in a more compendious scope. Either excessiue and secure ioy: or else a sure expectation of ill. One of these in euery wicked man hath residence: The former is too ordinarie: the latter not so common, nor fully so dangerous. The first hath his conscience so cast in a sleepe, that it feeles not those priuy and perillous wounds, that sinne impaires it withal. All is frolicke, iocund, merry: and he swimmes in the fullest delights inuention can pro-

procure him : his eye's enchanted with lasciuious objects ; his eare charmed with scurrilous talke ; his taste glutted with luxurious ryots ; his smell filled with artificiall perfumes ; and his armes heated with the wanton imbraces of lust : euery sence hath his feuerall subject of solace : and while in all these, his affections are wholly taken vp in the present apprehension of pleasure ; how can hee count of the precipitate pace of time , that like an Arrow, from a strong bent Bow, sings with the speed of his course : If his delights would

would giue him leisure, to meditate a little on this, he might be so much himself, as to know how his time passeth: But letting it passe, as a thing vnthought of, his end steales on him, vnlook't for, vnwelcome, vnawares: and all those voluptuous merriments, wherein in his life-time, he imbaded himselfe: now seeme as a day that is past, whose Sunne declin'd at noone. But if otherwise, this sensualitie blinds him not, or that his conscience be awake already: then alas! how time-rous and terrifi'd he is, with the expectation of his doome,

doome, and finall confusi-
on: wishing that hee were
either some senslesse stone,
that the bitter throes and
pangs of despaire might
not feelingly pierce him; or
else that he had such wings,
as could procure his escape
from death, and marrow-
searching Iudgement. So
like a condemned man, that
knowes the date of his
dayes, hee lyes telling the
clocke, and counting the
houre; which he spends, in
wishing euery day a yeere,
euery houre a day, euery
minute an houre, that still
he might awhile inioy the
sweet possession of his deare
and

and beloued life. Thus either while his soule cleaves to the midd'st of his mirth, his way beguiles him : or else while he quiuers with the consideration of the shame that attends him, he failes with such feare, that he mindes not his voyage; so is suck't into *Gulfe*, e're euer hee be awase. A full swinge in pleasure, is the way to make man senselesse : A confident perswasion of vnauoidable misery is a ready path to despaire. These potions that are good but tasted, are mortal ingurgitated. Pleasure taken as Physick, is like a cordiall

to a weakened body : and an expedient thought of our dissolution, may bee as a corrosiue plaister to eate away the deadnesse of the flesh. Both are commendably vsfull. I will neither be so Iouiall, as to forget the end ; nor so sad, as not to remember the beginning of life, God.

XLVII.

Though Prayer should bee the key of the day, and the locke of the night : yet I hold it more needfull in the morning, then when our bodies do take their repose. For howsoeuer sleepe
be

be the Image, or shadow of death, & when the shadow is so neere, the substance cannot be farre: yet a man at rest in his chamber, is like a sheepe impenn'd in the fold; subiect onely to the vnauoidable, and more immediate hand of G o d: whereas in the day, when hee roues abroad in the open and wide pastures, he is then exposed to many more vnthought of accidents, that contingently and casually occurre in the way: Retirednesse is more safe then businesse: who beleeuēs not a ship securer in the Bay, then in the midst

dest of the boyling Ocean?
Besides, the morning to the
day, is as youth to the life
of a man: if that be begun
well, commonly his age is
vertuous: otherwise, God
accepts not the latter ser-
uice, when his enemy ioyes
in the first dish. Hee that
loues chastity, will neuer
marry her, that hath liued a
Harlot in youth. Why
should God take thy dry
bones, when the diuell hath
suck't the marrow out?

LXVIII.

G O D hath left three
books to the world, in each
of which hee may easily be
found:

found : The Booke of the *Creatures*, the book of *Conscience*, & his written *Word*. The first shewes his omnipotency. The second his Iustice: the third his mercy, and goodnesse. So though there bee none of them so barren of the rudiments of knowledge, but is sufficient to leaue all without excuse, apologies : yet in them all, I find all the good, that euer either the Heathen, or the Christian hath publisht abroad. In the first, is all Naturall Philosophy : in the second, all Morall Philosophy : in the third, all true Diuinitie. To those admirable

rable Pillars of all humane learning, (the Philosophers) God shew'd himselfe in his omnipotency and iustice, but seemed as it wete to conceale his mercy : to vs Christians he shines in that which out-shines all his workes, his Mercy : Oh ! how should we regratulate his fauours for so immense a benefit, wherein secluding himselfe from others, hee hath wholly imparted himselfe to vs ? In the first of these I will admire his workes, by a serious meditation of the wonders in the Creatures. In the second, I will reuerence his iustice,

iustice, by the secret and inmost checks of the conscience. In the third imbrace his loue, by laying hold on those promises, wherein he hath not onely left mee meanes to know him, but to loue him, rest in him, & inioy him for euer.

LXIX.

If the fault be not in the misapplication, then is it true that *Diogenes* spake of Learning; That, *It makes yong men sober, old men happie, poore men rich, and rich men honorable.* Yet in any, without grace, it proues a double mischief; there is
no

nothing more pestilent, the
a ripe wit applyed to lewd-
nesse. Because hee that
knowes himselfe to bee
quicke and acute, relies on
his own braine, for euasion
from all his villanies; and is
drawne to the practice of
much vice, by the too much
presuming on his own dex-
teritie. Ability & a wicked
will, is fuell to burne the
world with; wit and wan-
tonnesse are able to intice a
chaste one. Resolution and
policy can cast broyles in
Christendome, and put ci-
uill men into ciuill warres;
if you belecue not this, exa-
mine the *Iesuite*. On the

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con-

contrary, where grace guides knowledge, and Religion hath the reines of Art: there, though on earth, the man is made heavenly; and his life is truly Angelicall. He does good by the instinct of Grace, and that good hee doth well, by the skilfull direction of Learning. Religion is as *Grammar*, that shewes him the word, and the ground: while knowledge, like *Rhetoricke*, doth pollish it with beſeeming ornaments. He that giues almes, do's good, but he that giues willingly to the needy, and in season does better. I vwill ſet my ſelfe

selfe to attaine both : for as
he can neuer be a good O-
rator, that wants either
Grammar, or Rhetoricke :
So there is no man can bee
a compleat Christian, with-
out Grace, and some know-
ledge. *Vzzab* intended
vell, but did not know so ;
& want of goodnes spoil'd
Achitophels Councell. How
can wee either desire or
loue him that wee doe nor
know? since *affectus mo-*
tus est Cordis, à notitia &
cognitione obiecti, excita-
tus.

LXX.

The couetous man cannot bee a true or faithfull friend to any: for while he loues his money better the his friend, what expectation can there bee of the extent of his liberality? In aduersity, and the time of tempest, when he should be a hauen to rest in, and an *Alter Idem*; he will either like the Crocodile ceaze on him in the fall, and take the aduantage of his necessities: or else out of a lothnesse to lose any thing by his disbursement, rather see him macerated by a consuming

ming want, then any way
send him a salve for di-
stresse. Words from a dead
man, and deeds of charity
from a man couetous, are
both alike rare, and hard to
come by. 'Tis a miracle if
he speakes at all ; but if hee
doth breake silence, 'tis not
without terrour & amaze-
ment to the hearers. A co-
uetous mans kindnesse, is
like the fowlers shrap wher-
in he casts meat, not out of
charity, to relieue them ;
but trecherie to insnare the.

*He reaches thee bread in one
hand and shewes it ; but keeps
a stone in the other and hides
it. If yet his courtesies were*

without danger, I would rather indure some extremitie, then bee beholding to the almes of Auarice. He that ouer-values his benefit, neuer thinkes hee hath thanks sufficient. I had better shift hardly, then owe to an insatiable Creditor.

L X X I.

I haue seene some high minded roysters, scornfully contemne the lowly poore of Christ; as if they were out of the reach of the shattering wind of Iudgement, or thought it an impossibility, euer to stand in need of the helpe of such humble shrubs.

shrubbes. Fooles so to contemne those, whose ayde they may after vvant: 'tis no badge of Nobility to despise an inferiour. Magnanimity and humility are Cohabitants: Courtesie is one of the fairest Iems in a Crowne; 'twas *Cæsars* glory, to saue his Countrey-men, which liues stil in that speech, vvhich sayes, *he pardoned more, then hee overcame*: True Honour is like the Sunne, that shines as well to the Peasant in the field, as the Monarch in his throne: he that withholds his clemency, because the subiect is base, denies a re-

medy to his wounded foot; because 'tis an inferior part so he may iustly after complaine and want it : when the *Lyon* was catched in a snare, 'twas not the spacious *Elephant*, but the little Mouse, that restor'd him his wonted liberty: though the head guides the hand, the hand defends the head.

LXXII.

As sudden passions are most violent; so sudden occasions of sinne are most dangerous : for while the senses are set vpon by vn-thought of obiects, reason wants time to call a Counsell

fell to determine how to resist the assault : 'tis a faire booty makes many a thiefe, that if he had missed of this accident, would perhaps haue liu'd honestly. Opportunity is a wooer, that none but heauen can conquer. Humanity is too weake a spell for so powerfull a charme : shee casts a fury into the bloud, that will teare out a way, though the soule bee lost by it. The racke is easier then her importunity; flames are snow-balls to it: sure if the Diuell would change his properties, he would put himselfe into this subtill thing : she

puls vs with a thousand chaines; at euery nerue she hangs a poize, to draw vs to her sorcery : and many times in our gaine, wee are lost for euer. What, tortures cannot force vs to, shee will smoothly perswade : shee breakes all bonds, lawes, resolutions, oathes. Wise was the abstinence of *Alexander*, from the sight of *Darius* his daughters; lest their beauty should incite him to folly: shee runnes vs into forbidden errors, & makes vs so desperate, as to dare any thing : If shee offer mee her seruice to ill, Ile either kicke her as a bawd to vice,
or

or else vvinke, vwhen shee
shewes mee her painting.
Occasion is a witch, and I'le
be as heedfull in auoyding
her; as I vvill bee vvary to
eschew a sinne. But if I bee
constrained to heare the
Syren sing, *Vlisses* was wise,
when hee ty'd himselfe to
the mast.

LXXIII.

My hatred to my ene-
my shall be but in part, my
loue to my friend, whole
and intire: for howsoever
I may hate my enemies vi-
ces, and his ill conditions;
yet will I loue his person,
both as he is a man, and my
bro-

brother. His detestation is too deepe, that will burne his linnen, because 'tis foule ; they may both returne to their former purity, and then to hate, is sinfull. But as for my friend, I will loue both his person, and his qualities : his qualities first, and for them his person. Yet in neither will I so hate, as to bee a foe to goodnesse ; nor so loue, as to foster Iniquity : 'Tis a question which is the worst of the two, to bee vices friend, or vertues enemy.

LXXIV.

Next God, the good man is the onely friend ; for when all other flinke out of the way, hee onely is a secure harbour for a ship-wrackt soule to ride in ; If he be vpright that be falne in distresse, he then relieves him, as a brother, as a member : If lewd, yet necessity induceth a commiseration, and seeing the glorious Impresse of the Almightyes image in him, hee can not, but for his Fathers sake, affect him. If hee be poore, of Gods making, by the
vn-

vnauoidable designement
of a supreme prouidence,
nature incites a reliefe: For
he knowes not how soone,
a like lot may fall in his
owne ground. The same
sunne saw *Iob* both rich, and
poore to a Prouerbe. If
his owne ill courses haue
brought his decay; hee is
not so obdurate, and flinty,
but that hee can afford him
a hand of compassion, to
strengthen him a little, in
the midd'ft of disasters: ho-
ping that his charitie may
either worke his returne, or
stay him from speedy ru-
ine. If he be ill, he is a Ma-
gistrate, to correct and re-
claime

claime him : if good, he is
 a father, to vphold, and loue
 him : if rich, he reades him
 a lecture of moderation,
 and discreet disposure ; tels
 him, not possession, but vse,
 diuitiates a man more true-
 ly : if poore, he sets him to
 Schoole with *Paul* there to
 learne, *Content is plenty*; tel's
 how that Pagan *Cynick*
 could laugh at riches, when
 he call'd them nothing but
fortunes vomit ; if wise, hee
 is his delight, and solace ;
 euen the Granar, where he
 leaues his load, and lockes
 his store : if ignorant, hee
 instructs him with the Ora-
 cles of God, dictates sen-
 tences

tences vnto him, & speakes all, *tangquam ex tripode*. Every way I finde him so beneficiall, that the pious vwill not liue, but with him: and the badde man cannot liue without him. Who had salu'd the offending *Israelites*, had not *Moses* stood vp for to intercede? it shall more ioy mee to liue with Christians, then men.

LXXV.

The hard-hearted man hath misery almost in perfection: and there is none more wretched, then a man with a conscience seared. Other sinners march in the high-

high-way to ruine ; but hee
as hee goes, builds a wall at
his backe , that hee cannot
retire to the tent. Neither
Mercies, nor Iudgements,
winne him at all. Not mer-
cies : those his pride makes
him thinke but his due, and
while they are but com-
mon ones , they passe away
with his cōmon thoughts.
Benefits seldome sinke
deepe in obdurate minds :
'tis the soft nature that is
soonest taken with a cour-
tesie. Not Iudgements ; for
either he reuerberates them
back, before they pierce, as
a wal of steele doth a blunt-
headed arrow : or if they
doe

doe perhaps find entrance, like the *Elephant*, with the convulsion of his nerues, & his bodies contraction; hee casts out the shaft that sticks within him : so still he rests vnmollified, for all this raine, and haile. Warnings to peruerse dispositions, are the meanes to make them worse : Those plagues, and wonders that would haue melted a milder soule, only reduced *Pharaoh's* to a more hard, and desperate temper. Strange ! that hee should locke out of his own good, with so strong a key, so sure a Ward; when euery vice that defiles the minde,
findes

findes both ready and free
welcome. If I liue in sinne,
God's first call is mercy ; I
had better goe willingly ,
then be led by constraint :
'tis fit hee should know the
smart of torture, that no-
thing will cause to confesse
but the Racke : if I finde
God whips mee with any
sensible stroke, I will search
the cause, then seeke the
cure : such blowes are the
physicke of a bleeding
soule : but neglected, my
sinne will be more, and my
punishment: 'tis in vaine to
bee stubborne with God :
hee that can crush vs to no-
thing, can turne vs to any
thing :

thing : let mee rather returne speedily, and preuent Iudgements, then stay obstinately and pull downe more : as 'tis a happy feare, which preuentsthe offence, and the rod: so that is a miserable valour; which is bold to dare the Almighty.

LXXVI.

Some mens Censures are like the blasts of Rammes Hornes, before the walles of *Iericho*: all the strength of a mans vertue they lay *leuell* at one vtterance : when all their ground is onely a conceited fancie, without any certaine *basis* to

to build on. What religious minde will not vvith amazement shudder, at the peremptorie conclusions, where they haue set their period? Wondring, Man that knowes so little, should yet so speake, as if he were priuy to all. I confesse, a man may roue by the outward lineaments, what common inclinations rule within: yet that Philosopher did more wisely, that seeing a faire face, with a tongue silent, bade him *speake that he might see him.* For the cheeke may be dimpled with a pleasing smile, while the heart throbs with vndis-

vndiscerned dolours : and as
a cleere face shewes not
alwayes a sound body : no
more is an ingenuous look,
alwayes the ensigne of a
minde vertuous. I wil onely
walke in Christ's path , and
learne *by their fruits to know
them* : where I want expe-
rience , charitie bids mee
thinke the best , and leaue
what I know not, to the
Searcher of heart's. Mis-
takes, Suspect, and Enuie,
often iniure a cleere fame,
there is least danger in a
charitable construction ;

*In part hees guilty of the wrong that's done,
which doth beleene those false reports , that
runne.*

I will neither belecue
all I heare, nor speake all I
belecue ; A mans good
name is like a milke-white
ball, that will infinitely ga-
ther soyle in tossing. The
act of *Alexander* in this
cause , merits an eternall
memory : that hauing read
a Letter with his Favorite
Hephastion, wherein his mo-
ther calumniated *Antipa-
ter*, tooke his Signet from
his finger, and appressed his
lips with it : Coniuring as
it were, the strict silence of
anothers disgrace: Oh *A-
lexander* ! this very action
was enough to make thee
famous, who should not in
this,

this admire, and imitate thee? A desire to disgrace another, cannot spring from a good roote: Malice and baseness euer dwell with calumnie. I will iudge well of euery man, whom his owne bad life speakes not ill of: if he be bad, I'll hope well; what know I show his end may prosper? I had better labour to amend him to himselfe, then by publishing his vices, make him odious to others. If hee be good, and belongs to God, how can I chuse but offend much, when I speake ill of a child that is indeared to such a fathers affection?
God

God loues his owne tenderly; and whosoever offers a disgrace to them, shall be fure to pay for't, either by teares, or torment.

LXXVII.

There are three things especially that a Christian should know: His owne Misery: Gods Loue: his owne thankfull Obedience. His misery, how iust; Gods loue, how free, how vnderferued; his own thankfulnesse, how due, how necessary. Consideration of one, successiuelly begets the apprehension of all: Our misery shewes vs his Loue:

M

his

his Loue calls for our acknowledgement. Want makes a bounty weightier: if wee thinke on our needs, wee cannot but admire his mercies: how dull were we, if wee should not value the reliefe of our necessities? he cannot but esteeme the benefit, that vnexpectedly helps him in his deepest distresse: That Loue is most to be prized, whose onely motiue is goodnesse. The thought of this, will forme a disposition gratefull: who can meditate so vnbottomed a loue, and not study for a thankefull demeanour? His minde is
crosse

croſſe to Nature , that requites not affection with gratitude. All fauours haue this ſucceſſe , if they light on good ground, they bring forth thanks. Let mee firſt thinke my miſery, without my Sauours mercy : next, his mercy, without my merits: and from the meditation of theſe two, my ſincerer thanks will ſpring. Though I cannot conceiue of the former as they are ; Infinite, and beyond my thought : yet will I ſo ponder them, as they may enkindle the fire of my vnfaigned, and zealous thankſgiuing. That time is vvell

M 2 ſpent,

spent, wherein wee studie
thankfulnesse.

LXXVIII.

Though the fooles of the
world think outward beau-
ty the only Iewell that de-
serueth wearing; yet the
wise man counts it but an
accident; that can neither
adde, nor diminish, to the
worth of vertue, as she is in
her selfe: so as hee neuer e-
steemes her more, or lesse,
but as he findes her accom-
plisht with discretion, ho-
nesty, and good parts. If
my friend be vertuous, and
nobly-minded, my soule
shall loue him, howsoeuer
his

his body be framed : and if beauty make him amiable, I needs must like him much the better : the Sunne is more glorious in a cleere sky, then when the Horizon is clouded. Beauty is the wit of Nature put into the frontispice. If there be any humane thing may teach faith reason, this is it : in other things, we imagine more then wee see : in this we see more then wee can imagine. I haue seene (and yet not with a partiall eye) such features, & such mixtures, as I haue thought impossible for either Nature to frame, or Art to coun-

M 3

terfet;

terfet ; yet in the same face,
I haue seene that , which
hath out-gone them both,
the Countenance. Oh ! if
such glory can dwell with
corruption , what celestiall
excellencies are in the
Saints aboue ? who would
not gaze himselfe into ad-
miration, when he shall see
so rich a treasure, in so pure
a Cabinet, vnmatched ver-
tue, in matchlesse beauty ?
But if my friends body hath
more comelineffe, then his
soule goodnesse ; I like him
the worse , for beeing but
outwardly faire. Wicked-
nesse in beauty, is a traytor
of the Bed-chamber ; poi-
son

son in sweet meates. A vicious soule, in a beautifull body, I account as a *lesuite* in the Roabes of a *Courtier*; or somewhat more fitly, a *Papist*, that will goe to Church.

LXXIX.

As I thinke there are many, worse then they seeme; so I suppose there are some, better then they shew: and these are like the growing Chesnut, that keepes a sweet, & nutrimentall kernell, included in a rough, and prickely huske. The other, as the Peach, hold a rugged and craggy stone,

under the couer of a Velvet Coat. I would not deceive a good man either way : both offer a wrong to verue: The one shewes her worse then she is ; dulling her beauty with dimme colours , and presenting her, with a harder fauour then her owne : The other doth varnish ouer the rottenesse of Vice, and makes goodnesse but the vizor for hypocrisie. Either are condemnable : painting the face, is not much worse, then wilfull soiling it. He is as well a murtherer , that accuseth himselfe falsely, as he that did the act, and denies.

nies it. One would obscure goodnesse, with Vice; the other would palliate Vice, with goodnesse. Fraud is in both: and I am sure no Plea can make deceit allowable. I will therefore strive to avoid both; and with *Chrysostom* either seeme as I am, or bee as I seeme. But if I should erre on one side, I had rather resemble a plaine Country-man, that goes in russet, and is rich in reuenues; then a riotous Courtier, that weares glorious apparell, without mony in's purse.

LXXX.

A Christians voyage to heauen, is a sentence of three stops; *Comma*, *Colon*, *Periodus*. He that repents, is come to the *Comma*, and begins to speake sweetly, the language of saluation; but if he leaues there, God vnderstands not such abrupt speeches: sorrow alone, cannot expiate a Pyrats robberies; hee must both leaue his theft, and serue his Country, ere his Prince will receiue him to fauour. 'Tis he that confesseth & forsakes his sinne, that shal find mercy: 'tis his leauing his wickedness,

nesse, that is as his *Colon*, and carries him halfe way to heauen. Yet heere also is the Clause vnperfect, vnles he goes on to the practice of righteousness, which as a *Period* knits vp all, and makes the sentence full. Returne, and penitence is not sufficient for him, that hath fled from his Soueraignes banner; hee must first doe some valiant act, before by the law of Armes, hee can bee restored to his former bearing. I will not content my selfe with a *Comma*; Repentance helps not, when sinne is renued; nor dare I make my stay at a *Colon*; not
to

to doe good, is to commit euill, at least by omission of what I ought to doe: before I come to a *Period*, the constant practice of piety, I am sure, I cannot bee sure of complete glory. If I did all strictly, I were yet vnprofitable; and if God had not appointed my faith to perfect mee, miserable. If hee were not full of mercies, how vnhappy a creature were man?

LXXXI.

Euen from naturall reason, is the wicked man prou'd to bee sonne vnto Satan, and heire of hell, and
tor-

torments. For not to speake of heauen, (where the blessed are happy, and al things beyond apprehension excellent,) euen in the Firmament, we see how all things are preserued by a glorions order : the Sun hath his appointed circuit, the Moone her constant change, and euery Planet & Starre their proper course and place. Foras they are called *fixed Starres*, not because they moue not at all, but because their motion is insensible, and their distances euer the same, by reason of the slow motiō of the eighth sphere, in which they are : So they are

are not called *wandering Planets*, for that they moue in an vncertaine irregularitie ; but because those seuen inferiour Orbes, wherein they are set, are diuersly carried about ; which makes them appeare sometimes in one place, somtimes in another, yet euer in the settled place of their owne Orbe, whose Reuolutions also , are in most strict, and euer certain times. The earth likewise hath her vnstirred Station ; the Sea is confin'd in limits ; and in his ebbings, & flowings, dances as it were after the influence, and aspect of the Moone ; whereby it is both

both kept from putrification, and by struggling with it selfe, from ouer-flowing the land. In this world, Order is the life of Kingdoms, Honours, Arts : and by the excellency of it, all things flourish, and thriue. Onely in hell is confusion, horror, and amazing disorder. From whence the wicked man shewes himself sprung, for there is nothing that like him, liues so irregular, and out of compasse. Disorder is a bird of the Diuels hatching : I feare lest those that rent the Church for *Ceremonie*, haue some affinitie with that prince of
mis.

mis-rule : wee oft finde the
parents disposition, though
not propagated to the
child, yet followed by him.
I do not censure, but doubt.
We haue feldome knowne
him good, that refuseth to
obey good orders. Who
can expect a fruitfull crop,
when the field is sometimes
blasted with Lightning,
sometime drenched with
inundations, but neuer che-
rished with a kindly Sunne:
things vncapable of a true
forme, are euer mending:
yet euer vnperfect: when
the rankes are broken, the
victory is in hazzard. One
bad voice, can put twenty
good

good ones out of tune. I will first order my minde by good resolution; then keepe it so, by a strong constancie. Those Souldiers dyed brauely, that where they stood to fight, they fell to death.

LXXXII.

In euery man there bee three things that encounter our Consideration; The *Mind*, the *Behauour*, the *Person*. A grosse blemish in any of which, sticke some disgrace on the vnhappy owner. If the Mind be vitious, though the carriage bee faire, and Person comely; Honestie esteemes
not

not outward parts, where inward Grace is wanting. If his mind be good, & carriage clownish, his outward bad demeanour makes his inward worth ridiculous: and admit he hath both deserving applause; yet a surfeited and diseased body, makes al disregarded; while the approach of his presence may proue preiudiciall, infectious, noisome. To remedy the defects of all these, I finde three noble Sciences: *Diuinity, Philosophy, Phisick*: *Diuinity*, for the Soule; to preferue that vnstain'd, and; holy; as also to indue it with vnderstanding; for
God

God with his Graces, instils Knowledge : it was the keeping of his Law, made *David* wiser then those that taught him. Diuine knowledge is not without humane; when God giues the first, in some measure hee giues both : and therefore we seldome finde the ignorant man honest; if hee bee mentally, yet hee failes expressiuely. Philosophie, for his manners and demeanour, in the many contingent things of this life ; to fit him both with decent Complements, and sufficient stayednes : neither sa- uouring of Curiosity, nor rusticity :

rusticity : nor was euer Religion found a foe to good manners; For shee shines brightest in a braue behaviour, so it bee still free from affectation, flattery. Philosophy is the salt of life; that can dry vp the crude humors of a nouice, & correct those pestilent qualities wherewith nature hath infested vs : which was ingenuously confest by *Socrates*, when *Zopyrus* by his *Phisiognomy*, pronounced him fouly vicious. Physicke, to know the state of the body; both to auoyde distempers in health, and to recouer health, in wearying
dis-

diseases; 'tis the restitution of decaying nature : when she is falling, this giues her a hand of sustenance : it puts away our blemishes, restores our strength, and rids vs of that, which would rid vs of our liues. In all these though a man bee not so learned, as to teach them to others; yet in all I would know so much, as might serue to direct mee, in mine owne occasions. 'Tis commendable to know any thing that may beare the title of Good; but for these so pleasing Sciences, I will rather study with some paines, then want experience

ence in things so necessary.
Thus shall I fit my mind
for God, my body to my
mind, my behaviour to
both, and my friends.

LXXXIII.

The distempers of these
times, would make a wise
man both merry, and mad:
merry, to see how vice
flourishes but a while, and
being at last frustrate of all
her faire hopes, dyes in a
deiected scorne; which
meetes with nothing in the
end, but beggery, basenesse,
and contempt. To see how
the world is mistaken in o-
pinion, to suppose those
best,

best, that are wealthiest. To see how the world thinkes to appall the minde of noblenesse with misery; while true resolution laughs at their poore impotency, and flights euen the vtmost spight of tyranny. To see how men buy Offices at high rates, which when they haue, prooue gins to catch their soules in, and snare their estates, and reputations. To see how foolishly men coozen themselves of their soules, while they thinke they gaine, by their cunning, defrauding another. To see how the projectors of the world,
like

like the spoke of the
Wheele of SESOSTRIS
Chariot, are tumbled vp
and downe, from beggery,
to worship; from worship,
to honour; from honour, to
basenesse againe. To see
what idle complements
are currant among some
that affect the Phantasticke
garbe: as if friendship were
nothing but an apish salute,
glossed ouer with the var-
nish of a smooth tongue.
To see a strutting prodigall
ouer-looke a region, with
his wauing plume; as if he
could as easily shake that, as
his feather; yet in private
creep like a crouching Spa-
niell,

niell, to his base muddy prostitute. To see how pot-valour thunders in a Tauerne, and appoints a Düell, but goes away, and giues mony to haue the quarrell taken vp vnderhand. Mad on the other side, to see how Vice goes trapperd with rich furniture, while poore Vertue hath nothing but a bridle and saddle, which onely serue to increase her bondage. To see *Machianel's* tenents held as *Oracles*; honesty reputed shallownesse; Iustice bought and sold; as if the world went about to disprooue *Zerobabel*, and
N would

would make him confesse,
mony to bee stronger then
Truth. To see how flatterie
creepes into fauour vvith
Greatnesse, while plaine
dealing is thought the ene-
mie of state, and honour.
To see how the *Papists* (for
promotion of their owne
Religion) inuent lyes, and
print them; that they may
not onely cozen the pre-
sent age, but gull posterity,
with forged actions. To
see how well-meaning sim-
plicitie is foot-ball'd. To
see how Religion is made a
Polititians vizor; which
hauing help't him to his
purpose, hee casts by, like
Sunday

Sunday apparell, not thought on all the weeke after. And which vvould mad a man more then all, to know all this, yet not know how to helpe it. These would almost distract a man in himselfe. But since I finde they are incurable; I'll often pray for their amendment in priuate, neuer declaime, but when I am call'd to't. Hee loseth much of his comfort, that without a iust deputation, thrusts himselfe into danger. Let mee have that once, and it shall neuer grieue mee, to die in a warrantable Warre.

LXXXIV.

To reuenge a wrong, is both easie, and vsuall; and as the world thinkes, fauours of some noblenesse: but Religion sayes the contrarie, and tels vs 'tis better to neglect it, then requite it. If any man shall willingly offer me an iniury, hee shall know, I can see it; but withall, he shall see, I scorne it: vnlesse it be such, as the bearing is an offence. What need I doe that, which his owne minde will doe for me? If he hath done ill, my reuenge is within him: if not, I am too blame in seeking

seeking it. If vnwillingly he wrongs me, I am as ready to forgiue, as hee to submit: for I know, a good minde will bee more sorrowfull, then I shall be offended: *With his own hand hee rebateth his honour, that kills a prisoner humbly yeelding*: Who but a *Devill*, or a *Pope*, could trample on a prostrate Emperour?

LXXXV.

I obserue none more lyable to the world's false censure, then the vpright nature, that is honest, and free. For many times, while he thinkes no ill, hee

N 3 cares

cares not though the world sees the worst of his actions; supposing he shall not be iudged worse, then hee knowes himselfe: but the world beeing bad it selfe, guessees at others by his owne: so concludes bad, of those that are not. Some haue I knowne thus iniur'd; that out of a minde not acquainted with ill, haue by a free demeanor, had infinite scandals cast vpon them; when I know, the ignorant and ill world is much mistaken, and coniectures false. I will neuer censure till I see grounds apparant: hee that thinks ill without this,

I

I dare pawne my soule, is either bad, or would be so, if opportunitie but seru'd him. In things vncertaine, a badde construction must needs flow from a badde minde : who could imagine priuate vice which they doe not see, by a harmelesse carriage, which they doe see, vnlesse either their own ill practice, or desires, had prompted them? Vice as it is the Diuels issue; so in part it retaines his qualities; and desiring others bad, beleeueth them so. But vertue had a more heauenly breeding: shee is wary, lest shee censure rash-

ly : and had rather straine
to saue, then erre to con-
demne. If my life bee free
from villany, and base de-
signes, I know, the good
will speake no worse then
they see : as for those that
are lewd, their blacke
tongues can neuer spot the
faire of vertue : onely I
could sometimes grieue, to
see how they wrong them-
selues, by wronging o-
thers.

LXXXVI.

Euery man either is rich,
or may bee so ; though
not all in one and the same
wealth.

wealth. Some haue abundance, and reioyce in't : Some a competency , and are content : some hauing nothing , haue a minde desiring nothing. Hee that hath most , wants something : hee that hath least, is in something suppli'd ; wherein the minde, which maketh rich, may well possesse him with the thought of store. Who whistles out more content , then the low-fortun'd Plow-man , or sings more merrily, then the abiect Coblar, that sits vnder the stall ? Content dwels with those, that are out of the eye of the
N s world.

world, whom she hath neuer train'd with her gawds, her toyes, her lures. Wealth is like learning, wherein our greater knowledge, is onely a larger sight of our wants. Desires fulfilled, teach vs to desire more: so wee that at first were pleased, by remouing from that, are now growne insatiable. Wishe's haue neither end; nor *End.* So in the midd'st of affluencie, wee complaine of penurie, which not finding, wee make. For to possesse the whole world with a grumbling minde, is but a little more specious pouerty. If I
be

be not outwardly rich, I will labour to bee poore in crauing desires; but in the vertues of the minde, (the best riches) I would not haue a man exceed me. He that hath a minde contentedly good, inioyeth in it boundlesse possessions. If I be pleas'd in my selfe, who can adde to my happinesse: as no man liues so happy, but to some his life would be burdensome: so we shall finde none so miserable, but wee shall heare of another, that would change calamities.

LXXXVII.

*To haue beene happie, is
wretched ; to bee happie,
momentany ; to may bee
happy, doubtfull. All that
the world yeelds, is ei-
ther vncertainely good, or
certainely ill. Euen his
best cordials, haue some
bitter ingredients in them ;
lest foolish sensualiry should
catch them with too gree-
die a hand. Wee should
surfet with their hony, if
there were not gall inter-
mingled. The reason of de-
fect I finde in the obiect,
which beeing earthly, must
be*

be brittle, fading, vaine,
imperfect: so though it
may please, it cannot sa-
tisfie. Earth can giue vs but
a taste of pleasure, not fill
vs. What shee affoord, let
me lawfully vse; trust to,
neuer. He onely, that hath
beene, is, and shall bee for
euer, can make my past
happinesse present, my fu-
ture certaine, and my pre-
sent continue, if not as 'tis,
better, and then for euer.

LXXXVIII.

A good name is among
all externals, both the best,
and most brittle blessing.

If

If it be true, that *Difficilia
qua pulchra*; this is a faire
beatitude. 'Tis the hardest
both to get, and keepe :
like a glasse of most curi-
ous workemanship, longa
making , and broke in a
moment. That which is
not gained but by a con-
tinued habit of many ver-
tues , is by one short viti-
ous action, lost for euer.
Nay, if it could onely va-
nish in this sort , it would
then by many be kept vn-
tainted : If it could not be
lost but vpon certainties;
If it were in our owne kee-
ping ; or if not in our own,
in the hands of the wise
and

and honest; how possible were it to preserve it pure? But alas! this is the miserie, that it rests vpon probabilities, which as they are hard to disprove, so they are readie to perswade: That it is in the hands of others, not our selues: in the custodie not of the discreet, and good onely; but also of Fooles, Knaues, Villaines: Who though they cannot make vs worse to our selues; yet how vile may they render vs to others? To vindicate it from the tongues of these, there is no remedie but a constant carefull discretion.

cretion. I must not onely be good, but not seeme ill : Appearance alone, which in good is too little, is in euill too much. He is a wilfull murtherer of his owne fame, that willingly appears, in the ill action hee did not. 'Tis not enough to bee well liu'd, but well reported. When we know good fame a blessing, wee may easily in the contrary, discerne a curse : whereof wee are iustly seized, while wee labour not to auoid it. I will care as well to bee thought honest, as to be so : my friends know mee by the actions they see,

see, strangers, by the things they heare : the agreement of both, is the confirming my goodnesse. The one is a good complexion ; the other a good countenance: I deny not but they may bee seuerall ; but they are then most gracefull, when both are seated together. It had beene well spoken of *Cæsar* , if hee had not put her away, when after tryall, and the crime cleared, hee said, *Cæsar's wife should not onely bee free from sinne, but from suspicion.* An ill name may bee free from dishonestie , but not from some folly. Though
slanders

flanders rise from others,
we our selues oft giue the
occasion. The first best way
to a good name, is a good
life: the next, is a good be-
hauour.

LXXXIX.

All earthly delights I
finde sweeter in the expec-
tation, then the inioyment:
All spirituall pleasures,
more in fruition, then ex-
pectation. Those carnall
contentments that heere
wee ioy in, the Diuell
shewes vs through a pro-
spectiue glasse; vvhich
makes them sceme both
greater,

greater, and neerer hand:
 when hee tooke Christ to
 the Mountaine, he shewed
 him all the Kingdomes, and
 the glory of them; but ne-
 uer mentions the troubles,
 dangers, cares, feares, vi-
 gilancies, which are as it
 were the thornes, where-
 with a Crowne is lined.
 Oh! what mountaines of
 ioy doe wee cast vp, while
 wee thinke on our earthly
Canaan? whatsoeuer tem-
 porall felicitie wee appre-
 hend, we cull out the plea-
 sures, and ouerprize them;
 the perils and molestations
 wee either not see, or not
 thinke of: like the foolish
 man,

man, that at a deare rate
buyes a *Monopoly*, where-
in hee counts the gaines,
and ouer-casts them; but
neuer weighs the charges,
nor the casualtie, in ma-
king of him lyable both to
the hatefull curse of the
people; and the seueren cen-
sure of a *Parliament*. Here-
in wee are all fooles, that
seeing these Bladders, wee
will blow them beyond
their compasse. 'Tis Sa-
tans craft, to shew vs the
inticing spots of this *Pan-
ther*, concealing the torui-
tie of her countenance. But
when againe wee looke at
heauenly things, like a cun-
ning

ning Iuggler, he turnes the glasse ; so detracts from those faire proportions, the chiefe of their beauty, and worth : those , we beleeue both lesse, and more remote ; as if hee would carrie vs in Winter , to see the pleasures of a Garden. Thus the heart informed by abused senses, is content to sayle as they steere, so either tombes her selfe in the bosome of the waues; or cuts through the way to her enemies Country ; where shee is quickly taken, ranfack't, and rifl'd of all. If this were not , how could wee be so heartlesse
in

in pursuite of celestiaall prizes, or what could breed so soone a loathing of that, which most we haue coveted, and sweat to obtaine? If my mind grow enamoured on any sublunarie happinesse, I will coole it with this knowledge: and withall tell her, shee is happier in apprehending the taste, without the Lees; then in drinking the Wine, that is yet vnfinid. That felicitie which experience findes lame, and halting, Thought and supposition giue a perfect shape. But if the motions of my soule wheele toward any diuine sweet,

sweet, my strongest arguments shall perswade a proceeding. Heere imaginati-
ons darke eye is too dimme,
to fix vpon this Sunne.
When I come to it, I am
sure I shall finde it trans-
cending my thoughts: Till
then, my faith shall bee
about my reason, and per-
swade mee to more then I
know. Though fruition ex-
cludes faith, yet beliefe
makes blessed. So I will
belceue, what yet I cannot
inioy.

X.C.

Every mans actions are according to his mind, tedious or delightfull. For be it neuer so laborious and painefull, if the minde entertaines it with delight, the body gladly vndergoes the trouble, and is so farr at the mindes seruice, as not to complaine of the burthen. And though it be neuer so full of pleasure, that might smooth the senses; yet if the mind distastes it, the content turnes to vexation, toyle. Desire is a mind that against the tyde can carry

carry vs merrily; with it,
make vs fly. How pleasant
would our life be, if we had
not crosse gales to thwart
vs, various tydes to checke
vs? With these, how full
of distresse: yet in them, we
often increase our sorrows,
by vainely struiuing against
vnconquerable fate; when if
we could but perswade our
minde, wee might much
ease both it, and our body.
That which is bad, though
neuer so pleasureable, I'll
strive to make my minde
dislike; that my body also
may bee willing to forgoe
that, which my mind hates.
That which is good, and
JOY O should

should be done, I'le learne
to affect, and loue; howsoe-
uer my body refuse. As my
mind is better then it; so my
care shall bee more to con-
tent it; but most to make it
cōtent with goodnes, other-
wise I had better crosse it,
then let it settle to vnlaw-
full solaces. I prefer this vn-
quietnesse, before the other
peace. That which is easie,
Ile easily doe; that which
is not, my mind shall make
so. My life as it is full e-
nough of trauaile; why
should I by my mindes loa-
thing, make it seeme more
difficult.

XCI.

I cannot know God as he is; if I could, I were unhappy, and he not God. For then must that eternall omnipotencie of his be finite, and comprehensible; else, how could the fleet dimensions of the minde of man containe it? I admire the definition of *Empedocles*, who said, *God was a Sphere, whose Center was every where, and Circumference no where.* Though his full light bee inaccessible, yet from this ignorance springs all my happinesse, and strongest

O. 2 com-

comfort. When I am so ingulfed in misery, as I know no way to escape; God, that is so infinite above mee, can send a deliverance, when I can neither see, nor hope it. He needes neuer despaire, that knowes he hath a friend, which at all assayes, can helpe him.

XCII.

If I were so punisht as to liue here perpetually, I would wish to haue alwaies such a mind, as I find after the conquest of a strong temptation: then haue I as much happinesse, as can be found

found in this lifes mouea-
bles. The tryall first be-
wrayes the danger, then
the escape vsers in succee-
ding ioy : and all know, the
Sun appeares more lustrous
to a prisoner that comes
out of a Dungeon, then to
him that dayly beholds his
brightnesse. When is wine
so pleasant as after a long
thirst ? Besides , the soule
withdrawne from G O D,
returnes in the end with
comfort, and againe sweet-
ly closeth with her Maker ;
whose goodnes she knowes
it is, to make her so braue-
ly victorious. We are ne-
uer so glad of our friends

company, as when he returns after tedious absence. All the pleasures that wee haue, relish better when wee come from miseries; then, what a glory is it to a noble spirit, to haue endur'd and conquer'd? there being more sweetnesse in a hard victorie, where wee come off faire; then in the neglected pleasures of a continuall peace. Those Fowles taste best, that we kill our selues in birding: what bread eates so well, as that which wee earne vvith labour? And indeed 'tis the way to make vs perfect; for as he can ne-
uer

uer bee a good Souldier,
that hath not felt the toyle
of a battell : so he can neuer
be a sound Christian, that
hath not felt temptations
buffets. Enery fire refines
this gold. If I did finde
none, I should feare I were
vices too much : or else
that God saw me so weake,
as I could not hold out the
encounter : but seeing I do,
the pleasantnesse of the
fruit, shall furnish me with
patience, to abide the pre-
cedent bitternesse; This
gone, I shall find it a felicity
to say, I haue beene wret-
ched.

XCIII.

Earth hath not any thing more glorious then ancient *Nobility*, when tis found vvith vertue. What barbarous mind will not reuerence that bloud, which hath vntainted run through so large a succession of generations? Besides, vertue addes a new splendor, vvhich together vvith the honor of his house, challengeth a respect from all. But bad greatnesse, is nothing but the vigor of vice; hauing both minde and meanes to bee vncontrollably

bly lewd. A debauched sonne of a Noble Familie, is one of the intollerable burthens of the earth, & as hatefull a thing as hell: for all know, he hath had both example, and precept, flowing in his education; both which, are powerfull enough to obliterate a native illnesse: yet these in him, are but auxiliaries to his shame, that vvith the brightnesse of his Ancestors, make his owne darknesse more palpable. Vice in the Sonne of an Ancient Family, is like a clownish Actor in a stately Play, hee is not onely ridiculous in
O s him-

himselfe ; but disgraces
both the plot, and the Poet:
vvhhereas vertue in a man
of obscure Parents, is like
an vnpollish't Diamond,
lying in the way among
pebbles ; which howsoe-
uer it bee neglected of the
vnciuill vulgar ; yet the
wise Lapidary takes it vp,
as a Iewell vnvaluable ; it
being so much the more
glorious, by how much the
other were baser. He that
is good and great, I would
sell my life to serue him no-
bly ; otherwise, being good,
I loue him better, whose fa-
ther expir'd a Clowne ;
then he that being vitious,
is

is in a lineall descent from him, that was knighted with *Tubal-Cain's* fauchion which he made before the Floud.

XCIIII.

I find some men extremely passionate: and these, as they are more taken with a ioy; so, they taste a disaster more heauily. Others are free from beeing affected; and as they neuer ioy excessiuely; so they neuer sorrow immoderately: but haue together, lesse mirth, and lesse mourning: like patient gamesters, winning, and losing, are one. The latter

latter I will most labour for. I shall not lose more contentment in apprehending ioyes, then I shall grieve in finding troubles. For we are more sensible of paine, then delight; the one contracting the spirits, the other dilating thē. Though it were not so, liuing heere, vexations are more ordinary: Ioy is a thing for hereafter. Heauen cannot be found vpon earth. Many great ioyes are not so pleasant, as one torment proues tedious. The father sighes more at the death of one sonne, then he smiles at the birth of many.

XCV.

In weighty affaires, wee
can neuer doe well, vnlesse
we know both our selues,
and the thing wee intend.
Truth falls into hazard,
when it finds either a weak
Defender, or one that
knowes not her worth.
How can hee guide a busi-
nesse, that needeth a guide
for himselfe? Haue we not
knowne many, taking their
abilities at too high a pitch,
rush vpon matters that haue
proou'd their ouerthrow?
Rash presumption is a lad-
der that will breake our
neckes.

necks. If wee thinke too well of our selues, we overshoot the marke; If not well enough, wee are short of it. And though wee know our selues, yet if ignorant in the thing, wee expose our selues to the same mischiefe. Who is so vnwise as to wade through the riuer he hath not sounded, vnlesse hee can either swimme wel, or haue helpe at hand? Hee that takes vpon him what hee cannot doe, rides a horse which he cannot rule; he can neither sit in safety, nor alight when he would. In whatsoeuer I vndertake, I vwill first study

dy my selfe; next the thing that I goe about : being to seeke in the former, I cannot proceede well; vnderstanding that, I shall know the other the better; if not the particulars, I may cast it in the general; something vnseene, we must leaue to a sodaine discretion, either to order, or auoyde. 'Tis not for man to see the e- uents, further then nature and probabilities of reason lead him. Though wee know not what will bee, 'tis good wee prepare for that which may be: we shall brooke a checke the easier, while wee thought on't, though

though wee did not expect it. But if knowing both aright, I find my selfe vnable to performe it; I vwill rather desist from beginnings, then run vpon shame in the sequell. I had better keepe my selfe and ship at home; then carry her to sea, and not know how to guide her.

XCVI.

What an elated Meteor would man grow to, did prosperitie alwayes cast sweetening dewes in his face? Sure he would once more with *Ouids* Gyants, fling

fling Mountaines on heaps,
to pull downe God from
his throne of Maiefty; for-
getting all felicity, but
that aierie happinesse hee is
blinded with. Nothing
feedes pride so much, as a
prosperous abundance :
'tis a wonder to see a Fauo-
rite study for ought, but
additions to his greatnesse:
If I could bee so vncharita-
ble, as to wish an enemies
soule lost, this were the
onely way : Let him liue
in the height of the worlds
blandishments. For how
can hee loue a second Mi-
stresse, that neuer saw but
one beauty, and still con-
tinues

tinues deeply enamoured on it? Euery man hath his desires intending to some peculiar thing : GOD should bee the end we aime at; yet we often see, nothing carries vs so farre from him, as those fauours hee hath imparted vs : tis dangerous to be outwardly blessed. If plenty and prosperitie were not hazardous, what a short cut should some haue to heauen, ouer others? 'Tis the misery of the poore, to be neglected of men : 'tis the misery of the rich, to neglect their God. 'Tis no small abatement to the bitterneffe of
ad-

aduersities, that they teach
vs the way to heauen.
Though I would not inha-
bite Hell, if I could, I would
sometimes see it; not out of
an itching desire to behold
wonders; but by viewing
such horrors, I might value
heauen more dearely. Hee
that hath experienc't the
Seas tumultuous perils, will
euer after, commend the
Lands security. Let mee
swinme a riuer of boyling
Brimstone, to liue eternally
happy; rather then dwell in
a Paradisc, to bee damn'd
after death.

XC.VII.

Euery Vice makes the owner odious; but *Pride* and *Cruelty* more then any beside. *Pride* hath no friend: His thoughts set his worth aboue himselfe, all others vnder it. Hee thinks nothing so disgracefull, as want of reuerence, and familiaritie. There is a kinde of disdaining scorne writ in his brow, and gesture; wherein all may read, I am too good for thy company. So 'tis iust all should despise him, because hee contemneth all. Hee that hath first ouerprized

prized himselfe, shall after
be vnder-valued by others;
which his arrogancie thin-
king vniust, shall swell him
to anger, so make him more
hatefull. Pride is euer dis-
contentiue : It both occa-
sions more then any, and
makes more, then it doth
occasion. As Humilitie is
the way to get loue and
quietnesse : so is Pride the
cause both of Hatred, and
Warre. Hee hath angered
others, and others will vex
him. No man shall heare
more ill of himselfe, then
he that thinkes he deserues
most good. It was a iust
quip of that wise *King*, to
that

that proud *Physician*, who writing thus, *Menecrates Imperator, Regi Agesilao salutem*, was answered thus, *Rex Agesilaus, Menecrati sanitatem*: indeed he might well wish his wits to him, that was so vnwise as to thinke himselfe God. *Aristotle*, when hee saw a youth proudly surueying himselfe, did iustly wish to be as he thought himselfe; but to haue his enemies such, as hee was. I dare boldly say, neuer proud person was well beloued. For as nothing vnites more, then a reciprocal exchange of affection: so there is nothing
hin-

hinders the knot of friendship more, then apparant neglect of courtesies. Cruelty is a Curre of the same litter. 'Tis natures good care of her selfe, that warnes vs from the denne of this Monster. Who will euer conuerse with him, that he hath seene deuoure another before him? A Tyrant may rule while hee hath power to compell; but when he hath lost that, the hatred hee hath got, shall slay him. Who wonders to heare yong *Cato* aske his Schoolemaster, how *Silla* liu'd so long, when hee was so hated for
his

his crueltie? it was a diu-
lish speech, that *Caligula*
borrowed of the Poet, *Ode-
rint dum metuant* : I am
content if they feare mee,
that they should hate me.
And sure if any man tooke
the course for't, hee did;
when hee bade his execu-
tioners *so strike, as they*
might feele that they were a
dying. Hee that makes cru-
eltie his delight, shall bee
sure to haue hate his best
recompence, Detestation
waites vpon vnmerciful-
nesse: who would not helpe
to kill the Beast, that sucks
the bloud of the Fould?
What hath made some
Nati-

Nations so odious as these two; Pride, and Cruelty? The proud man will haue no friend; and the cruell man shall haue none. Who are more miserable then they that want company? I pitie their estate, but loue it not. Were I Lord of the whole Globe, and must liue alone, I had vnhappinesse enough to make my cōmands my trouble. The one turn'd *Angels* out of Heauen; the other, *Monarks* from their thrones: both, I am sure, are able to turne vs to hell: it is better being a beast, then a dying man, with either unpardoned.

XCVIII

I know not vvhether is more true, That, *likenesse is the cause of Loue*; or, Loue the cause of likenesse. In agreeing dispositions, the first is certaine; in those that are not, the latter is euident. The first is the easier loue; the other the more worthy. The one hath a lure to draw it; the other without respect, is voluntarie. Men loue vs for the similitude we haue with themselues; G o d, meerely from his goodnesse, when yet wee are
con-

contrary to him. Since he hath lou'd mee, when I was not like him, I vwill strue to bee like him, because hee hath lou'd mee. I would bee like him being my friend, that lou'd mee, when I was hisemie. Then onely is loue powerfull, when it frames vs to the will of the loued. Lord, though I cannot serue thee as I ought, let me loue thee as I ought. Grant this, and I know, I shall serue thee the better.

XCIX.

What wee either desire,
or feare, wee are easily
drawne to beleue. Tell
the prodigal, his Kinsman's
dead should leaue him an
estate to swagger with,
hee'le quickly giue credit
to't. The mother of a
sicke infant, if shee but
heares death whisper'd, she
is confident her childe is
gone: either of them trans-
port the minde beyond her
selfe, and leaue her open
to inconueniencies. How
many haue shortened their
dayes, by sudden false ap-
pre-

prehensions, that haue been help'd forward, by one of these two; or else so discovered their mindes, as they haue made way for themselves, to bee wrought vpon by flatterie, by seducement? In the one, Nature is couetous for her owne good; so dilates her selfe, & as it were stretcheth out the armes of her soule, to embrace that, which shee hath an opinion may pleasure her: and this is in all sensitiue creatures; though I know the desire of onely rationall, and intelligible things, is peculiar to Man: who by vertue of his in-

P 3 intellectuall

tellectuall soule, is made desirous of things incorporeall, and immortall. Thus hee that would bee vvell spoken of, belecues him, that falsely tels him so. In the other, Nature is provident for her owne safety; so all the spirits shrinke in to guard the heart, as the most noble part: whereby the exteriour parts, beeing left without moisture, the haire is sometimes suddenly turned gray: the heart thus contracted, and wrought vpon, by it selfe; more easily then, admits any thing, that is brought her by the outward senses.

Thus

Thus if the miserable Man
 heares a fire hath beene in
 the towne where his house
 is, he cryes vndone, though
 his owne were neuer in
 danger. In either of these,
 how might perswasion
 worke, and betray vs?
 What nature hath infused,
 I cannot cast out; correct
 I may. If I must desire,
 and feare, I will doe it so
 moderately, as my iudge-
 ment, and reason may bee
 still cleere. If vnawares I
 be ouertaken, I will yet be
 carefull to conceale my
 selfe: so though my owne
 passions bee over-strong;
 others shall not see them,

to take mee at aduantages.
As many haue been spoiled
by being soothed, in their
plausible desires: so haue
many beene abused, by be-
ing malleated, in their
troublesome feare.

C.

Resolutions may often
change; sometimes for the
better; and the last euer
stands firmest. But vowes
well made, should know no
variance: For the first
should bee sure, without al-
teration. Hee that violates
their performance, failes in
his duty: and euery breach
is

is a wound to the soule. I
will resolve oft, before I
vow once; neuer resolve to
vow, but what I may keep;
neuer vow, but what I
both can, and will
keepe.

FINIS.

*When thou view'st this, mend faults,
that beere are shewne;
And when thou view'st thy selfe,
then mend thine owne.*

In the 12. line of the third page to
the Reader, for *noting*, reade, notify-
ing: in line 13. for *tels me a fault*, read,
tels me of a fault, pag. 60. line 5. for
I imagine, read, imagine: pag. 294. lin.
16. for *mind*, reade wind.